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OUR SUNDAY VISITOR

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Permit the Church of the Centuries to Solve the Problem

A LAMENTABLE SITUATION.

By Rev. Arthur W. McDavitt.

THE weakness of the Christian church is its divisions. More and more those who are interested in Christianity instead of "churchism" are realizing this fact. One can easily find more than two hundred interpretations of this great faith in America alone. Now there is no one who will question the sincerity of the people who advocate these numerous brands of religion. Each is devout in his belief that he has the truth and nothing but the truth.

It is not the purpose of this sermon to outline those views that are true and those which are false. But the fact that is to be shown here is the serious position that these many views places the church in.

Dr. John R. Mott, superintendent of foreign missions, has recently made a trip to Turkey to investigate missionary activities over there. He reports that the Mohammedans make sport of our numerous creeds. Think how these divisions and rival claims must embarrass our missionaries. The Mohammedans said: "If you can tell us which one of these numerous organizations represents Christianity, we will consider it. As it is we have no idea which one is the true one." There is no wonder that these people are so utterly confused. There is but one kind of Mohammedanism, one Confucian church, one Buddhist creed, but the Christian church is divided into countless sects, all fighting among themselves and all claiming to be the right church.

Not only are foreigners confused, but our own people here are just as much at sea. One does not need to be a preacher to find this out. Anyone who tries to interest people in church work will hear the same complaints against the church.

Some try to answer the questions here involved by saying that all we need is to accept Jesus as an atoning sacrifice for our sins. But history shows us that one of the most bloody wars known to man was fought over a controversy that grew up in the church over this very issue. Another one will say that we should found our religion upon the Bible. But that is just what every one of the hundreds of creeds we now have is supposed to be founded on.

So you can see what a serious predicament the religious world is in. To take sides with any of these views would at once involve us in serious argument. I will confess that I have no answer to these entangling questions.

Don't Be So Sure!

AT first it (evolution) is a supreme act of faith, under the guise of a "working hypothesis;" and very soon it has become a sort of theology, disbelieving which you are a heretic. Right here is the ground of complaint as set forth by Fundamentalists and others. They say that evolution has become a dogma, a creed of science, set forth as if it were truth instead of a mere theory. The "working hypothesis," which belongs in the laboratory of the trained investigator, has got itself mixed up in our educational program. It is a school of thought. Young men and women, instead of being brought face to face with the unknowable, and trained in any sort of contemplation or reflection, are wholly neglected in that important department of their natures.

For my part, I cannot contemplate a wasp, a spider, or a bee without being confronted with absolute Mystery. At the end of every telescope, beneath every microscope, at the bottom of every marl pit, is Mystery pure and simple. Science reveals more for me to wonder at, but solves nothing. This may not be religion exactly, but it is a continual reminder of my own position in the universe. And so I think that a system of education which takes the attitude of accounting for all things, or being just upon the point of accounting for them when the scientists have discovered just a few more facts, is not education at all. It stops just short of the truth; and therefore it is not exactly honest.—**Charles B. Stewart in The Atlantic Monthly, July, 1925.**

Frenchman Writes About the Massacre of St. Bartholomew

RELIGION HAD ABSOLUTELY NOTHING TO DO WITH THIS MASSACRE THREE CENTURIES AGO—REVOLUTIONS HAVE BEEN STARTED AND STAGED IN A SIMILAR MANNER A HUNDRED TIMES SINCE IN VARIOUS COUNTRIES.

By LOUIS VEUILLOT.

MY Dear Friend: In your eagerness to reply to M. Lock, you have not taken time to study sufficiently the question of the St. Bartholomew, and you have fallen into the bad snare which the bad faith of Protestant and revolutionary writers always lays for us on this subject. We Catholics always timidly plead "extenuating circumstances," or a side issue, when we ought boldly to speak the truth; which is that the massacre of St. Bartholomew was contrived by free-thinking politicians, provoked by the seditious Calvinist party, the International of the period; and approved of by the pure Conservatives, and having nothing whatever to do with Catholics as such, although many of them may have thought that in a political point of view they had reason to rejoice at it. Remove the facts from three centuries ago to our own day, alter the names, take away the banners of religious strife which were then the symbols of those of political conflict, and what have you? Just what was happening yesterday, and what may happen again tomorrow. Except the place of the massacre, there it is all over again. It was but the other day that he had a complete St. Bartholomew; God grant that we may not have such another next year. Nothing in the world is more logical or more natural. Questions like those with which we are at present hampered, if not solved by penance and absolution, will surely be solved by the sword or the knife. General Clement Thomas, General Lecompte, and the hostages, were the Colignys of the party of order; there was the tragedy, the murderous conspiracy and all. Tony-Moilin, Rossel, and the other men that have been executed, were the Colignys of the Republican party. On the one side and on the other, there were the parallels to the massacre of St. Bartholomew; on the one side and on the other there was an Inquisition, which gave us plenty of autos da-fé. Throughout France there were people that rejoiced at the victory of the Commune; throughout Europe men rejoiced at the victory of the Government. If that victory had been a decisive one, do you think they would not have had medals struck? And whenever the decisive victory

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Some Essential Qualities of True Catholic Faith

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

Our faith comes not from ourselves but from God. It is a gift from God, which enlightens the mind and moves the will to accept everything that God has revealed to mankind and that He teaches through the Church of Christ.

If we analyze that concept of Christian faith, we find that it must have four unique and essential qualities; namely, it must be universal, firm, lively, and constant.

Our faith must be universal; that is to say, we must believe not merely some but all the truths which the Church proposes to our belief. A person who believes only what he likes and rejects what he dislikes, has no faith at all, for such an one believes not God, but only his own judgment. Christ commanded His Apostles to "teach all things whatsoever I have commanded you." If we pick and choose our Christian beliefs, we do not believe all things whatsoever Christ commanded His Church to teach. Faith that is not universal is no faith at all.

Secondly, our faith must be firm, if it is to be true Christian faith. We may not waver. We may not wilfully doubt any article of faith, for that would be doubting God Himself. You may possibly doubt whether a particular doctrine preached in a sermon is really an article of Catholic faith, but if it is an article of Catholic faith, there is no ground for further argument or dispute. Our faith must be firm, or it is not Christian faith at all.

Thirdly, our faith must be lively, which means that we must not only believe it in theory, but live it in practice. "As the body without the spirit is dead," says St. James (II, 26), "so faith without good works is dead." It is impossible to please God with faith alone or with good works alone. We must have both.

Finally our faith must be constant. We must be prepared to lose everything, even life itself, rather than deny our faith or give it up. Ours is the faith of martyrs.

Some persons get the "big head." They neglect their faith, then argue against it. They let themselves get too worldly, and yield to a sinful life without fighting against it. They read irreligious books and periodicals, and associate with the ignoramuses who scoff at religion. "Beware of false prophets." They neglect prayer, Sunday Mass, the Sacraments. They enter into mixed marriages. Thus they give up that faith for which countless martyrs have died and in which the noblest and best Christians have lived. A man cannot be yellow or a quitter and retain his Christian faith. That faith requires constant manliness. It brooks no denial even in appearance. It calls for frank profession on every occasion by word and deed. "Every one that shall confess me before men, I will also confess him before my Father, Who is in Heaven. But he that shall deny me before men, I will also deny him before my Father, Who is in Heaven" (Matt. X, 32-33).

No Religion Possible Without Dogmatic Truth.

By the late Archbishop Ryan.

CHRISTIANITY is a fact in the history of the human race, the most mysterious in its nature, the most stupendous and universal in its effects—a fact which philosophy cannot ignore, nor infidelity deny, nor skepticism doubt; which has influenced religion, arts, arms, sciences, literature, social life, politics, human happiness, human suffering, human progress more than any other fact in the history of our race. The unbeliever who regards it lightly as one of the many false religions embraced by man at various periods of his history, who thinks that its influences were simply and exclusively confined to the secret intercourse between the Creator and the creature, such a one can never adequately understand the philosophy of human history. Christianity refashioned the whole being of man, politically and socially, as well as religiously. It formed not only the Christian saint, but the Christian statesman, the Christian warrior, the Christian citizen, the Christian artist, the Christian soldier, and the Christian philanthropist.

Christian civilization is based on and motivated by great Christian doctrines, which if weakened or denied will weaken or ruin the great superstructure itself and send us back not merely to pagan civilization, but much farther. For even paganism taught great conservative truths, such as the existence of the Supreme Being and His providence over men, and the doctrines of future rewards and punishments, which modern unbelief affects to deny.

Let us observe the countries of the world which have remained unconverted, and those also, the nations, that tried to un-Christianize themselves. Take, as a specimen, France, once so gloriously Christian, in the full noontide of her un-Christian days. She sought in the mad paroxysm of the revolution to cast aside her Christian doctrines and traditions, and with them lost her Christian civilization. She abolished the Sabbath, desecrated the sanctuary, shattered the tabernacles, broke the statues of Christ and His saints, and flung off the Christian yoke. By one wild, desperate spring she plunged into the chasm of worse than paganism. Christianity, with folded arms, looked on from a distance to see how France could live without her. Deeds of blood, fearful as those of Roman history, characterized the new regime. The mere humanitarian theories of infidel philosophy could never elevate her. When tried, they melted in the sunshine like the waxen pinions of the Athenian artist. France sank into the wildest barbarism in the "Reign of Terror." This is a lesson to posterity of the essential connection of Christianity and true civilization.

A Fatal Error.

But here I may be confronted by some young orator of progress, who would say to me: "I acknowledge that Christianity did great things in its day, but that day has passed. It helped humanity in its infancy to rise and walk, but now, it needs no such assistance. The Church must conform herself to the new and advanced state of things or be pulverized beneath the chariot wheels of progress. We freely admire and adopt all that is beautiful in the morality of Christianity; we admire the Sermon on the Mount and its Preacher. We take its morality, but we care little for its doctrines, for these doctrines only lead to differences of opinion and sectarianism."

One of the most fatal and demoralizing superstitions of this country is this attempted separation of morality from doctrinal teaching. Doctrines are as the granite foundation to the whole edifice of Christian ethics, and with them that edifice must stand or crumble into ruins. What underlies the value of holy childhood but the doctrine that the child has an immortal soul? Abolish this, look at the child only in the light of its utility to the State and soon infanticide will commence again, and deformed children will be put to death when men shall have lost their tenderness which Christianity has produced and fostered. Most men admire the Church's action in regard to divorce. They believe that her conservatism in this respect is essential to the preservation of the family and the sanctity of human love. But all her action and her sufferings in maintaining this principle are founded on a doctrine that marriage is indissoluble, and because of this doctrine the Pope himself and all the Bishops of the world united with him cannot grant a single divorce. Look at the great motives of human action. Behold that young man contending with fearful temptation, wrestling with some "mid-day demon." The pleasure promised is certain and alluring. Religion whispers in his ear, "Fear God; listen to your conscience. You know that to yield is wrong. Remember the punishment which God has threatened. Remember the heaven you renounce if you yield, and the hell whose punishment you will deserve." Now, this warning is based on doctrines. Only whisper in his ear, "There is no hell. God is indulgent, or takes no cognizance of human action." Strike down the great truth and you strike down the great motive. Again, look at the marvelous institutions of charity throughout the world, sisterhoods and brotherhoods. These people have sworn that in poverty, chastity and obedience they shall wait upon sufferers whom they never saw before, and with whom in many cases they can have little human sympathy. How account for this phenomenon? Not by fanaticism, which is short-lived and uncertain, whereas these sacrifices have lasted nineteen hundred years. No, there is but one solution; all this work of charity is built on a single doctrine that Christ has identified Himself with the poor and the outcast, and that in attending to them we aid Him. The fevered brow is the brow crowned with thorns; the prisoner in jail is the captive of Pontius Pilate; the man dying on the scaffold, the crucified sufferer of Calvary. Thus Christ is loved and tended in His representatives. Deny this single doctrine and you rob the sick, the poor, the prisoner and the dying of their consolers, and civilization of one of its most glorious triumphs.

In the Hour of Affliction.

Look again at the influence of doctrinal teaching in the hour of affliction

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The Kingdom of Heaven Gained by Fidelity to God

A RETURN TO THE CHRISTIAN WORLD-VIEW

Note:—This is a chapter from the forthcoming book on "The Higher Life," by Rev. Albert Muntsch, of St. Louis University. The book will be published by The Herder Book Co., St. Louis.

THE VISION OF IMMORTALITY.

Our Lord's most beautiful parables refer to "the Kingdom of God." He spent His life in preparing men for their heavenly abode. In an extended sense the "Kingdom of God" may be applied to the Church of Christ on earth, but it would be false to say that the phrase refers to an ideal social condition on earth, from which all suffering and pain and sorrow are to be banished. Christ's Kingdom is decidedly "not of this earth." The "Sursum Corda," "Lift up your hearts," of the daily Preface at Mass would be devoid of meaning if we were to find here a permanent home. No; decay, ruin, change and painful limitation are written broad over created things. They cannot satisfy the soul soaring aloft with immortal desires.

The man of faith who loyally repeats the last article of the Creed: "I believe in life everlasting," has a large and noble opportunity in a society infected with pessimism. He ought to lift the vision of his fellowmen to the things eternal. The happy frame of mind which ought to be his and which ought to accompany him in the performance of his tasks, can hardly fail to influence those who plod through life immersed in earthly hopes, but devoid of higher and eternal ideals.

St. John in the Apocalypse gives us a glimpse of the eternal life for which we are created. But the description falls far short of the reality. Every writer must confess with Dante in the last lines of Paradise: "But here words fail the towering fantasy." The earth is beautiful. The majesty of Fujiyama, the glory of the Matterhorn, sunrise on Mount Blanc, the splendor of the Taj Mahal, these are visions that have entranced thousands. But the glory and the splendors of the City Celestial outshine the combined wonders of earth. For Heaven is God's house. "Blessed are they that dwell in Thy house, O Lord; they shall praise Thee for ever and ever." (Ps. LXXXIII, 5.) All created beauty is but a faint image of the infinite beauty and majesty of the living God. And that marvelous beauty will be the object of never-ending contemplation. For in Heaven there is "The tabernacle of God with men, and He will dwell with them." (Apoc. XXI, 3.) That happiness will not pass away. For "God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away." (*Ibid.* XXI, 4.)

Compare these uplifting promises, based on Gods infallible word, with the vague reveries which express the hope of the monistic systems. Revelation teaches us that life in Heaven is a life of most intimate union and friendship with God. He is the ultimate source of the never-ending joy

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The Syllabus of Errors of Pope Pius the IXth

HOW ENEMIES TWIST THEM.

FOREWORD: The enemy today is making use of forgeries invented during the times of the A. P. A. movement or even earlier. The bogus quotations, alleged to be from the Syllabus of Errors, appeared in anti-Catholic papers thirty years ago, and are being made to do new service today. Little effort was ever made to counteract these charges.

By Robert R. Hull.

XII. The Threat of an Atheistic State.

As we shall see, in the errors which follow, the enemies of the Church arrogate to the "commonwealth" or to "civil society" the rights of which they would deprive the Church. We consider the errors of the previous section stated now in positive form. The Syllabus continues:

"VI. ERRORS ABOUT CIVIL SOCIETY, CONSIDERED BOTH IN ITSELF AND IN ITS RELATION TO THE CHURCH.

"39. The commonwealth is the origin and source of all rights, and possesses rights which are not circumscribed by any limits.

"Allocution *Maxima quidem*, 9th June, 1862.

"40. The teaching of the Catholic Church is opposed to the well-being and interests of society.

"Encyclical Letters, *Qui pluribus*, 9th November, 1846.

"Allocution *Quibus quantisque*, 20th April, 1849.

"41. The civil power, even when exercised by an unbelieving sovereign, possesses an indirect and negative power over religious affairs. It therefore possesses not only the right called that of *exequator*, but that of the (so-called) *appelatio ab abusu*.

"Apostolic Letter, *Ad apostolicae*, 22nd August, 1851.

"42. In the case of conflicting laws between the two powers, the civil law ought to prevail.

"Apostolic Letter, *Ad apostolicae*, 22nd August, 1851.

"43. The civil power has a right to break, and to declare and render null, the conventions (commonly called *Concordats*) concluded with the Apostolic See, relative to the use of rights appertaining to the ecclesiastical immunity, without the consent of the Holy See, and even contrary to its protest.

"Allocution *In Consistoriali*, 1st Nov., 1850.

"Allocution *Multis gravibusque*, 17th December, 1860.

"44. The civil authority may interfere in matters relating to religion, morality, and spiritual government. Hence it has control over the instructions for the guidance of consciences issued, conformably with their mission, by the pastors of the Church. Further it possesses power to decree, in the matter of administering the divine sacraments, as to the dispositions necessary for their reception.

"Allocution *In Consistoriali*, 1st Nov., 1850.

"Allocution *Maxima quidem*, 9th June, 1862.

None of the errors of Section VI are a part of the body of American constitutional principles, although those who mistake Republicanism for pure Democracy may so contend. The Declar-

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LITTLE GLEANINGS FROM HERE AND THERE

We have our marathon races as exhibits of speed and endurance among humans, we have derby races for the horses, we have the speedway classics for the autos, but the latest endurance test is the Bible Marathon. Many newspaper comments on this latest stunt were quite caustic and all agreed that little was gained except publicity. This is reading the Bible with a vengeance. It is unbecoming to make light of the Sacred Book for publicity's sake. Read the following from the Los Angeles Herald of June 3rd:

"Because of a unique achievement in Bible reading, the little town of Yucaipa, in San Bernardino county, is receiving much attention throughout the press of the United States. Some of the comment is favorable, some adverse; but possibly the most common thought is as to what was gained other than some publicity for the community.

"The reading of the entire Bible, aloud, was begun on a Saturday at midnight. Without intermission, except to pass the book from one reader to a succeeding one, the reading was concluded at 9:15 Tuesday night, or after consuming 69¼ hours. The spectators varied in number during the reading, and the pastor of the church was the only one who remained during the entire performance, although several were present upwards of fifty hours.

"Gladstone and other great men have stressed the value of Bible reading in order to become familiar with some of the finest literature ever put into the English tongue; but Gladstone really read the book, with sufficient time to understand what he read. By the Yucaipa plan only a few heard all the volume."

Bishop Schrieber, of Meissen, Germany, in addressing a German Catholic Teachers' Convention at Frankfort, pointed out that Physical Culturists must not allow their enthusiasm to carry them beyond the dictates of modesty. At work and at play the Catholic boy or girl must remember that nothing is more pleasing to God than purity of soul. God created man by breathing into a body, made of clay, an immortal soul. The more perfect the physical condition of that body, the more effective is the work performed. Every one has some work to do; however, the most important work of man is the salvation of his soul.

For the ordinary person some form of physical culture, at least some healthy exercise of the body, is essential. We must have a sound mind in a sound body if we would effectively perform our duties. A judicious mixture of work and play is beneficial for time and eternity. Both must be in accord with God's will.

At the Fifth Annual Convention of the DISABLED AMERICAN VETERANS' of the World War, held during the first week of July, in Omaha, Neb., the Knights of Columbus was enthusiastically cheered when Francis P. Matthews outlined the Knights of Columbus plan for disbursement of funds. He stated that approximately $2,000,000, remaining from the original fund, will be expended in the interests and for the welfare of the wounded and disabled World War Veterans. Patriotic 200 per cent American bodies, who fear that the K. of C. are using money collected from non-Catholics to fight Protestantism in Rome, etc., please note.

From the Roodhouse (Ill.) Record, July 2, 1925, issue we read the following:

BELLANGER DATE CANCELLED

It was announced last week that Dr. O. P. Bellanger of St. Louis would fill the pulpit at the Christian church here Sunday.

"Information concerning Dr. Bellanger received by members of the local church subesquent to this announcement, was of such a character that the church congregation considered it desirable to cancel the engagement, and he was notified not to come. Possibly this notification was not received in time to avoid the trip for Dr. Bellanger arrived just before noon Sunday, at the close of the morning service. There was no Sunday

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DID YOU GIVE?

Whether you gave to our drive for the Training School or not, this article on the work of our own Missionary Catechist Training School will interest you.

It was written by one of the Catechists, and tells about the work and ideals of this splendid organization.

Prefaced by a complete history of nursing, it then gives the true aims and ambitions of those who enter our Missionary Training School.

You will find this important article one of the most interesting ever published in Our Sunday Visitor. It starts

AUGUST 16

A Falsehood is Refuted Here in Every Issue

"MAKING AMERICA CATHOLIC."
—A. H. BEACH.

In the official literature issued by the Klan, and often reprinted at advertising rates in the smaller country papers, are many alleged quotations from Catholic priests and prelates, and from Catholic newspapers. The Klan periodicals are full of such quotations. When these are traced to their source, almost invariably they are found to have originated from a small, ten-cent pamphlet entitled "Making America Catholic," published by A. H. Beach of St. Paul, Minn.

This person, Beach, it has been learned, is a lame man who makes his living selling this sort of literature in large lots. He had, for long, published the "Alleged Fourth-Degree K. of C. Oath," but in 1923 was compelled, under threat of prosecution, to sign an agreement with the Supreme Advocate of the Knights of Columbus, in which he promised to cease publication or distribution of this old forgery in any shape or form. We note that the "oath" is omitted in the "revised" edition (1924) of "Making America Catholic;" but here is an individual who will bear watching, and anyone having knowledge that Beach has circulated the bogus oath in other literature since he signed the agreement should communicate at once with Mr. Luke E. Hart, Supreme Advocate, 1101 LaSalle Bldg., St. Louis, Mo.

It is interesting to note the character of the other literature which Beach advertises for sale, for instance on page 63 of the aforementioned pamphlet. He leads out with the "Maria Monk" book, following up with "Convent Life Unveiled" by Margaret Shepherd. There is really no excuse whatever for anyone's ignorance of the fact that both of these women were notorious impostors. It is not without significance that Beach should also advertise Thomas Paine's "Age of Reason" and two of Upton Sinclair's books on this same page. Get the sequence: Infidel, Socialist, Anti-Catholic! The three almost always go together. And yet, think of the Klan preachers (Methodists, Baptists, and Campbellites) who have relied on this very Beach pamphlet for their "authority," when charging the Catholic Church with various abuses.

But Beach is not original in getting up his pamphlet of some 65 pages. We find that he copied its contents almost entirely from a previously written brochure of Charles W. Bibb, entitled "Roman Catholic Treason to Our Government and Our Sacred Institutions." Bibb was Beach's predecessor in the Twin Cities of Minneapolis and St. Paul in the art of Catholic-baiting.

Bibb, it will be remembered, in 1915 headed the "American Federation of Patriotic Societies," as its "National Secretary." It was in this year that Bibb issued his pamphlet. Remember the date (1915). Last year Upton Sinclair, the Socialist, issued his book, "The Goslings." We find, on page 347 of this work, a table on Illiteracy, "comparing Protestant and Catholic countries." Sinclair says he took this table from the U. S. Census of 1920. He did no such thing! He took it from Bibb's pamphlet, and everything quoted by Sinclair is to be found on page 17 of the Bibb pamphlet. The "patriots" should not be so crude, for someone is likely to detect them in their forgeries!

However, since Beach rather than Bibb, is the "authority" generally relied on by the "patriots," at least for the present, when they seek for an excuse for their bigoted campaigns, these articles will be devoted to showing how reliable "Making America Catholic" is as a work of reference.

The following quotations have all been faked by Beach and his associates:

"The quotations given below are some of the leading provisions of the Roman Catholic Canon Law as given by Dr. G. F. Von Schulte, Professor of Canonical Law at Prague.

"'I. All human power is from evil, and must therefore be standing under the Pope.

"'II. The temporal powers must act unconditionally, in accordance with the orders of the spiritual.

"'III. The Church is empowered to grant, or to take away, any temporal provisions, etc.' . . . . 15 propositions in all.

If Von Schulte ever wrote the above, it was the work of an enemy; for Von Schulte was not a Roman Catholic authority on Canon-Law in any sense. This violent enemy of the Church was the organizer and leader of the "Old Catholic" sect, which was formed after 1870. The above is not

(Continued on page four)

Children's School and Playground

Brief Summary of the New Testament

The Incarnation is held by all Christians to be the great central event in the history of the world. All revealed and organized religion *before* Christ had a direct bearing on His coming, just as Christianity *points* back to Him as its source, and centers in Him all its hopes. Revealed religion *before* Christ is known as the *Old* Testament and *after* Christ as the *New* Testament.

In another place we give an outline of Christs life. In many ways, and particularly by His Resurrection from the dead He proved His divinity, and therefore the divine character of the Church of which He laid the foundation. During three years of instruction He prepared His Apostles for the task of spreading His doctrines and moral code, but ten days after His Ascension into Heaven He sent to these twelve messengers the Holy Ghost, to guide and direct them and to give fruit to their labors. Under Peter, to whom Christ gave charge of His whole sheepfold, they spread the Gospel widely, and prepared the way for the continuance of their work by ordaining their successors.

The Apostles were added to the ranks after the death of Christ. Mathias was selected to replace Judas, the traitor; and Saul was miraculously converted from a persecutor of the Christians to became as Paul, the greatest of the Apostles. The Gospel was spread, for the most part, *by preaching*, but six of the apostles, namely, Matthew, John, Peter, Paul, James and Jude, left some writings behind them, most of which were preserved, and form the New Testament portion of the Bible.

"Human pleasures are only counterfeit; and such as they are, the least indisposition of the body can rob us of them."—St. Augustine.

CALENDAR FOR THIS WEEK.

2 St. Alphonsus Ligouri.
3 Relics of St. Stephen.
4 St. Dominic.
5 Our Lady of the Snows.
6 Transfiguration.
7 St. Cajetan.
8 SS. Cyriacus and Others.

FIVE LITTLE WORDS.

There are five little words, I'd have you to know;
They are: "Pardon me," "Thank You," and "Please."
Just use them often wherever you go;
There are few words more useful than these.

These five little words are filled with a power
That money or fame cannot give.
So commit them to memory this very hour
And use them as long as you live!

Florence A. Richardson.

SUNSHINE

Sunshine has both a moral and a hygienic value. Basking in the sun, says a scientific writer, is in itself of real and considerable benefit, and it is no compliment to our human intelligence to find that cats and dogs understand that fact much better than we do.

The love of sunshine is naturally one of the strongest instincts, and we should be far healthier and happier if we followed and developed it, instead of practically ignoring and repressing it. How a sparkling, sunny morning exhilarates us and makes us feel that "it's too fine a day to spend indoors," and yet how few holidays are taken for that reason! The wealth of the sunbeam is poured out lavishly around us, and we turn from it to struggle for a few pitiful handfuls of something else that is yellow and shining, but not half so likely to bring us happiness.

The whole difference between a man of genius and another man is that the first remains in great part a child, seeing with the large eyes of children, in perpetual wonder, not conscious of much knowledge, but conscious rather of infinite ignorance.

In ordering subscriptions, please state definitely whether you wish single copies of one special issue, or if you are ordering the "Z" issues as we term the twelve MONTH-END SPECIALS, or if the subscriptions are for the regular weekly paper. Only in this way can we fill your order correctly and without delay.

THE BUYING OF CATHOLIC BOOKS

(By Rev. R. F. Garesche, S. J.)

If a bad book is an instrument of evil, a good book is a marvelous potency for good. The very presence of a good book in the home tells more eloquently than words that the home atmosphere is good, wholesome, and elevating. Cheap, indifferent, trashy, still more bad and dangerous books, still more bad and dangerous books, in a home are no less eloquent of the questionable taste and little prudence of those who rule the home.

There is no doubt that too many of our Catholic homes are open to criticism in this regard. The books they contain are not Catholic books, not interesting and instructive volumes chosen to employ profitably a leisure hour. They are trashy magazines picked up from news stands with gaudy covers and godless contents, stuff meant merely to beguile a passing moment with no more mental nutriment in them than the paste-candy, colored with dye stuffs, which one sees on the street vender's wagon.

We must urge again and again that our Catholic families buy some good books, some Catholic books, from time to time, as a necessary part of the furnishing of their house. What would be the use of putting all manner of comforts in a home if there are no good books there to read at leisure moments? Bodily comforts without comforts for the mind are unworthy and vain.

The shelves of the Catholic booksellers are increasingly supplied with many a volume which it would do you great good to read. Sometimes these books are entertaining and interesting to a greater degree than many of the secular publications while at the same time, they give you instruction and inspiration to your Catholic Faith and practice and put you in touch with precious good influences.

Do not fail to go to these book stores and look over their shelves. Choose the volumes that appeal to you most. Dip into one book after another until some pages touch your fancy and then buy that book and take it home to your family. To buy one book is better than borrowing half a dozen. The book you buy will remain in your home a lasting and helpful friend to all the family.

Better Family Life Necessary for True Happiness

(Continued from Page One)

idea of the State is imperative. We have tried to make the world "safe for democracy, but the process has been far from successful. Too often an old, out-worn form of autocracy has been replaced by another, equally galling. It is high time to re-examine the ideals of liberty and equality in the light of the Gospel, so as not to be blinded by the glamor and specious appearance of new principles preached by demagogues in the name of social reform and political equality.

Happy Results of a Christian Reconstruction.

The happy result of this "return to the Christian world-view" on the part of the individual, the family and the state, suggests itself. For if individuals reconstruct their lives on the basis of practical Christian morality, if the family be guided by Christian ideals, if sound principles of ethics and social justice govern the State in all its activities, if the Church be granted that full measure of liberty she needs for the exercise of her divine mission;—then many will be helped to lead the higher life and to contribute their share to the advancement of Christian ideals and social progress.

But this is, by no means, the best and highest advantage to the individual and to society from the acceptance of the Christian world-view. The ultimate reward of well-doing and of conduct based on Christian morality will be found in the future life, in the eternal home-land for which we have been created.

Even the most devoted follower of what in this book has been called "the world" must admit that its rewards are uncertain and its prizes very often not worth the labor expended. Who will deny that for the average man life is a cup which holds at least as much bitterness as joy? Swiftly the arrows of misfortune strike the heart that was even now singing a song of joy. Did not the Sybarite of old realize well how fleetly sensual gratification passes away? "Let us crown ourselves with roses before they be withered: let no meadow escape our riot." (Wisdom 11, 8).

Who will, therefore, find fault with the man who accepts the Christian world-view and places his hope in things that do not pass away? Will the hope of a future reward make one less efficient for the day's work? This has never been shown to be the case. Kant and some of his followers maintain that it is unworthy of man to act from the hope of reward. They want him to be virtuous from a rigid sense of duty. The "Categoric Imperative" should be a sufficient spur to well-doing. The daily record of human frailties, and what is worse, of shocking crimes, will not permit us to think so well of a stark command from within as a powerful stimulus to right living.

We are aware that the Christian idea of the eternal reward in a future life has been ridiculed. But what of that? Almost all things good and great have been made the butt of foolish witticisms. A Rabelaisian jest does not overthrow the iron logic of the keenest minds and is impotent against the word that "shall not pass."

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A Falsehood is Refuted Here In Every Issue

(Continued from Page One)

"To the Jesuits, Patriarchs, Primates, Archbishops and other Ordinaries in Peace and Communion with the Apostolic See of the Entire World.

"For the temporal reign of the future popes, in the land discovered by Christopher Columbus, known as the United States of America."

Note the prominence given "the Jesuits." They are made to rank above patriarchs! "Pope Leo" is so anxious to emphasize his desire for "temporal power" that he brings it forward, most indiscreetly, in his "introduction". These two features are very amusing, but not more amusing than the "Christopher Columbus" stress. Our readers will perceive that all the "patriots" of old hated Christopher Columbus because he was a Catholic and undertook to rob him of the glory of discovering America. The "patriots" of today, however, act as if it was a "new" discovery that Christopher Columbus "didn't discover America." The "patriots' 'of the 90's had the same insane prejudice against Columbus.

The Pope is made to say in the next paragraph that "he is omnipotent in heaven and on earth," the reason for this being that the "patriots" have always pretended that the Pope claims to be God. Then we read "This pontiff alone hath been constituted head over all nations and kingdoms. . . ." This is going a bit too far even for the regime of the Middle Ages, when the Pope was granted the deposing power, by universal consent of the Christian nations of Europe. Even in the year 1200 it was not claimed by anyone that the pope had power over a pagan nation! Then the "pope" is represented as saying he is doing his best "but the numbers and powers of the wicked have so far prevailed "(a confession of defeat, over which the "patriot", who wrote "the bloody bull", must have chortled hugely)! After which follows the passage quoted at the beginning of this article, with the hated Columbus again playing the leading role.

"Pope Leo" next bewails that "the mass, prayers, fastings, abstinence, etc.," have been ignored by Protestants. He is made sad because of the circulation of the "Protestant Bible" in America, but more especially because "the whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the heretics of America." This is just about giving omnipotence to the American heretics instead of Pope Leo! We are sure the forger was careless, for the moment, with his own canons! After which we are told that "Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the United States constitution, . . ." (By the way, how much respect do the "patriots" have for this same constitution, if their actions in the Oregon law matter be taken as evidence?) At any rate, this sad condition calls for "immediate action"—"With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the Pope as the head of all church and state governments." Hence, the Pope is represented as proclaiming:

"Moreover we proclaim the people of the United States of America to have forfeited all right to rule said republic, and also all dominion, dignity and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States, and every individual who has taken any oath of allegiance to the United States in any way whatever, may be absolved from said oaths, as also from all duty, fidelity, or obedience on or about the 5th of September, 1893, when the Catholic congress shall convene at Chicago, Illinois, as we shall exonerate them from all engagements, and on or about the feast of Ignatius Loyola, in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heresies found within the jurisdiction of the United States of America."

The last sentence of the above was the scary passage. Other "patriots" changed "heresies" to "heretics" to make it still more frightful. The latter is the version of "*The American Standard.*" The connection with the approaching "Catholic congress" is also significant. This was the means adopted by the "patriots" to arouse anxiety over the meeting. The Chicago World's Fair was then going on too; and Elbert Hubbard, in an article entitled "*A New Disease,*" published in *The Arena* of June, 1894, speaks of the widespread fear the fake encyclical produced. Simple-minded old farmers were afraid to leave their houses after night as the momentous day approached. They would point, with trembling finger, to the words of the fake encyclical, which was printed in the A. P. A. papers and left standing for weeks, surrounded with a border of black! A certain gentleman told the present writer that he could point out the very spot where several farmers of Huntington County, Indiana, gathered on the night of Sept. 5th, 1893, armed with rifles and shotguns, "to repel the threatened Catholic invasion." Would the farmers go to the World Fair? No, they would not! They weren't anxious to make their wives widows and their children fatherless. Mr. Hubbard tried to reason with them, showed them the "encyclical" was a fake, but to no avail. They had seen it in "*The Patriotic American!*"

At this time (1893) the Protestant ministers of Columbus, Ohio, were moved to issue a public statement intended to quiet the alarm. This statement said in part:

"1. The alleged letter of the Pope, to which reference is made, which calls upon the faithful to rise and exterminate the Protestants, and which has been kept standing in many newspapers, and scattered broadcast through the community by means of leaflets and handbills, is a forgery.

"2. The document entitled 'Instructions' to Catholics,' also widely published and disseminated, is another stupid forgery, etc."

Pope Leo XIII issued no encyclical letter on Dec. 25, 1891. There is no genuine encyclical letter of Pope Leo XIII between *Rerum Novarum* (May 15, 1891) and *Au Milieu Sollicitudes* (Feb. 16, 1892.)

THE AMERICAN CITIZEN, of Boston, Mass., one of the strongest A. P. A. weeklies, said early in 1894, about the spurious "bull":

"A favorite scheme of the Jesuit is to cry 'wolf' when there is no wolf, there never will be a wolf; and then, when off their guard, the wolf comes. This is being illustrated in the matter of the bogus encyclical which was circulated by tens of thousands last year—the encyclical apparently signed by the Pope, calling for the massacre of Protestants, etc. The Citizen never admitted the thing to its columns—knowing it to be a fraud, and declaring our belief that it was written by the Jesuits (!) to bring discredit on the A. P. A. movement.

"But many good people took stock in this bogus document; among them, we are sorry to say, nearly every A. P. A. editor in the country.

"What was the result?—Thousands of unwise people really thought the Romanists would rise and massacre them the first of last September—as if the eight million Romanists in this country had the physical or moral courage to face the combined Protestants of the nation!"

But "The Jesuit" who forged "the bloody bull was an A. P. A. editor!

The More Perfect the Work; the More Bitter the Criticism

(Continued from Page One)

corresponding thought arises in the mind. It cannot be too often repeated that man's highest life is not merely spiritual, but Incarnational.

Superstition?

Such puzzled people often murmur something about superstition. Let us face this bogey or ghost quite frankly, and lay it at once. If a poor woman, hoping to be cured, kisses with worship a mere material thing, like the hem of Christ's garment, is that superstition? No, we indignantly deny: it is a high act of faith. If a silly girl picks up a horseshoe and flings it over her shoulder for luck, is that superstition? We should reply, it is probably a harmless joke; but if she really thinks that that bit of rusty iron can by its own inherent power supply for Divine Providence, then of course it is a degraded superstition. But I doubt if there is really a girl so silly in the world. Take the human case of a lover who treasures a kid glove; suppose a scientist were to prove to him that a dead, tanned, manufactured bit of goat's skin was not an object worthy of such high idealism, the lover would reply: "You dunderheaded idiot, do you suppose it is for the sake of the leather that I cherish it?" Superstition in religion means attributing to material objects an inherent power of conferring spiritual grace. But any material thing may by association (like the hem of a garment), or by divine institution (like the water of baptism), or by suggestion (like a model or picture), have conferred upon it a spiritual significance infinitely above itself. The whole visible universe is but the hem of the garment of the Divine Bride as she goes forth to meet her Bridegroom. Nor do you ever find a Catholic man, woman or child who falls below this idealism. I have had a good deal to do with children, and with the simplest and most untrained minds in God's Church, and have never yet come across that particular form of idiocy which attributes the grace of God to the material things which subserve the uses of devotion.

Idolatry?

The crude accusation of image-worship is, I believe, no longer in vogue; though sometimes it is hinted that, while educated Catholics know better, the peasantry are unable to distinguish between the representation and the reality. As a matter of fact, the peasantry often know their religion better than many educated folk. Nobody now, even in the natural order, attributes the electric force to the wire or the switch. People who utter these stupidities against us are themselves guilty of contradicting the Word of God. One of the clearest prophecies was "The idols he shall utterly abolish." Wherever Christianity comes, image-worship disappears, for the simple reason that idols are at once by their worshippers explained away into symbols. The author of the Book of Job felt the temptation to worship the moon: it is a phase that has passed out of existence. Even when the Israelites were tempted to join the idolatry of their neighbors they were never in danger of worshipping their own Seraphim on the Mercy-seat: they were prevented by the reality of the Shechinah or Divine manifestation. We now have the true Shechinah all over the world, and that has fulfilled the prophecy. The ultra-Protestants, however, attribute idolatry to the very Shechinah or Eucharist itself. That is because they deny God's Mystery. Even if they were right, it would not be idolatry. When people outside the Church worship what they take to be the Eucharist, though the consecration may not have been valid, we do not accuse them of idolatry. If during Our Lord's life on earth a man who knew Him to be God thought he heard His voice in the dark and knelt to adore, though it turned out to be something else, there would be no idolatry: the adoration would go to Him for Whom it was intended, the mistake would rest with the individual. But there is no mistake about the Real Presence in the Church of God. The idols He has utterly abolished.

The Attitude of the World Towards the Church

(Continued from page one)

they are good Protestants all; they laud the Reformation; they boast that they carry out its principles; and with one consent, though by divers arts—by argument, by satire, by blasphemy, and by the guillotine—they assail Her within whom dwells the everlasting Presence, before which the devils of old cried out, saying: "Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God?"

CHILDREN

Children are the mile-stones set along the road, reminding us of the distance we have gone on the journey of life.

LITTLE GLEANINGS FROM HERE AND THERE

(Continued from page one)

Alverna Convent, Denver, Col., won first prize in a recent contest in that city, offered by the News-Times, for the best slogan on the beautification of Denver. "Denver's Beauty—Our Civic Duty," was her slogan. She signed her world name, Louise Glockner, consequently it was not known until after she won the contest that she was a nun.

A SLIMY EVIL.

A Catholic contemporary gives the following figures from the report of the activities of the birth controllers at their recent conference in New York:

1. Number of new members joining the league in 1924 was 10,739.
2. Financial income for 1924, $70,895.40.
3. Pieces of literature distributed, 476,500.
4. Individuals calling at offices for information, 9,510.
5. New subscriptions to the "Birth Control Review," 3,029.
6. Number of "mother letters" received, 58,982.

Lectures were given during 1924 before all classes of society and thousands of so-called "converts" were made to the cause of Sangerism.

The Italians were addressed in their Cloak and Suit Makers' Union local; the Poles in their Socialist Alliance organization; the Hebrews in the locals of the Amalgamated Garment Workers' Union; the negro men and women in their forum. Lectures were also delivered in the Congoleum Co. plant in Camden, N. J., and at the Lamp Black plant in the same city, besides hundreds of others delivered in every section of the United States.

In every state of the Union, at the present time, laws are upon the statute books prohibiting the dissemination of birth control information. The government forbids the use of the mails for such purpose. Mrs. Sanger and her propagandists are attempting, by every means available, to have these laws removed to permit the establishment of birth control clinics and the teaching of contraceptive methods.

The American people must face this slimy evil that is increasing by leaps and bounds and combat it as the greatest menace to the purity and stability of family life. Unless they do, the scourge of God will visit this nation as it fell on Onan and his first birth control disciples, in the days when mankind did not boast so much of its civilization and progress.—Catholic Union and Times.

OBSCENE LITERATURE IN THE SCHOOLS.

Superintendent of Education Milligan, of Ansonia, Ohio, at a recent meeting of the Western Ohio Superintendent's Organization at Xenia, passed around to members samples of magazines sold in the State. He stated that they are "too smutty for Uncle Sam to deliver through the mails, but they are not too smutty for commercial interests to peddle from town to town."

Instances were cited by speakers of grade school pupils, who had the pages of magazines and their "spicy" stories inserted into their text-books, and read them instead of their lessons, every time the teacher's attention was diverted from them.

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THE SYLLABUS OF ERRORS OF POPE PIUS THE IXth—HOW ENEMIES TWIST THEM.

(Continued from Page One)

ty right of any existing civil government. Indeed, the present "Law of Guarantees" of Italy, although not accepted by the Pope, recognizes the extra-territoriality of the grounds upon which the Vatican rests, so that the Pope is even now an independent ruler. While it is not necessary that the Pope enjoy this status for him to be Pope, nevertheless, as the head of a spiritual international body, he should be in a position to treat with the Catholics of all nations impartially. There would be many difficulties in his way, if he were subject to the King of Italy. The enemies of the Church have frequently protested against "an Italian Pope"; yet, strange to say, by making the Pope subject to the government of Italy (as they wish to do), they would make it utterly impossible to have other than an Italian Pope. It is very plain that these enemies will never be pleased with anything Catholic, and that their purpose is to sweep the whole of Catholicity away rather than to remedy particular features of it.

If the sovereign Pontiff (Prop.34) is not "a free pontiff acting in the universal Church", he does not rule the Church of Christ at all. This doctrine is as ancient as the gospel of Christ. Christ Himself made Peter and his successors the shepherds of a Body, which should include men of all nations, kindreds, tribes and tongues. The Church of Christ, therefore, is not only international, but it is supra-national; and whoever strikes at the sovereign Pontiff strikes at Christ, Whom he represents, and denies, in substance, that Christ established the One Body, the Church.

Prop. 33 is another example of the unlimited demands of those who would completely secularize society. After denying the Church's right to animadvert upon philosophy (Prop. 11), the same voice of Secularism proposes to "direct the teaching of theological subjects," i. e. to overthrow Christian doctrine, if it sees fit, and teach, in its place, *irreligion* to the students of the universities. A mere glance at the "theological faculties" in state institutions will show that Modernism is in control. And, with regard to Propositions 30-32, it need only be remarked that a Christian society will regard its Christian inheritance as paramount to all secular interests. The Church, in the person of Her ministers, will, in such society, not only receive protection but also encouragement. If the society of today is inclined to harass and curtail the free intercourse of the Christian body, by its jealous reduction of the ministers of the Church under secular bondage, may this not be regarded as one of the signs showing how ungrateful modern society is for the Christian heritage which it has received? It is also very inconsistent, in those who desire the breaking up of the Church, to condemn the Popes for breaking it up (Prop. 38). They should be delighted over the "Eastern schism".

(To be continued)

LIKE HAMLET WITH HAMLET LEFT OUT

"The London Times recently called attention to the fact that the people of England, sobered and chastened by the war, have begun to frequent in larger numbers the fine old cathedrals of the country and that, too, not only when services are on, and not merely in the spirit of sight-seers, but for purposes of private devotion, slipping in for quiet prayer at all hours of the day. The Times, in warmly commending the practice, remarks that it is highly gratifying to see a good old custom being restored, for in former ages the cathedrals of England were the people's houses of prayer all thru the day.

"The writer neglected to point out, however, what it was that made the Englishmen of the fifteenth century, say, throng their cathedrals even when services were not taking place. But every Catholic understands what the attraction was. It was not merely the graceful Gothic architecture of the minsters or their glowing windows that drew worshipers, but it was the Real Presence of Our Blessed Lord, as God and Man, in the Holy Eucharist, which was, of course, reserved in the tabernacle of each of the cathedrals. That was what then made England's minsters such desirable places to pray in. But since the lamentable day when the Blessed Sacrament was removed for the last time from those tabernacles, the cathedrals have become at best only splendid mausoleums, for in losing the Real Presence the religion of the English people lost its soul."—(Contemporary).

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Which sprinkles benediction through the dawn:
And when the grave procession's ceased,
The earth with due illustrious rite
Blessed—ere the fragile fingers featly
Of twilight, violet-cassocked acolyte,
His sacerdotal stoles unvest—
Sets for high close of the mysterious feast,
The sun in august exposition meetly
Within the flaming monstrance of the West'."—(Selected)

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Always direct questions to BUREAU OF INFORMATION or to DEPT Q. In separate envelopes. Questions should never be written on same sheet with subscriptions.

Was not Booth, who killed Lincoln, a Catholic?

No, he was a Protestant, being a member of the Episcopal Church. There is no Catholic so silly, so ignorant, or so prejudiced as to hold the Episcopal church guilty for Lincoln's assassination. It was the work of a crazed man. Yet there are those who would hold the Catholic Church responsible if Booth were a Catholic and there are those, so blinded by bigotry, that they reiterate that Booth was a Catholic.

Why is a man recently married called a Benedict? I have read the lives of two St. Benedicts and find no indication that either of them was married.

The word Benedict, as applied to a man recently married, has no reference to St. Benedict. It is taken from the Latin Benedictus—pleased or happy and is applied to the groom because of the happiness in store for him.

Kindly explain about Christ being born in the year 4 B. C.

Authorities differ upon this question. When the calendar for the Christian era was formed, the year I, that on which Christ was born, corresponded to a certain year from the founding of the city of Rome. Some authorities maintain that a mistake of four years was made in this calculation.

What is the Nicene Creed? What is the origin of the Apostles' Creed? Does the priest recite two Creeds when he celebrates Mass?

The Nicene Creed is read in the Mass upon certain feasts, though it is not recited in all Masses.

The Nicene Creed is so called because it was formulated at the Council of Nice.

The Apostles' Creed comes down to us from Apostolic times. Tradition says that the Apostles formed it. The Nicene Creed elaborates upon the Apostles' Creed. Another Creed that the priest recites is the Athanasian, so called because it was compiled by St. Athanasius. It is never recited during the Mass but appears occasionally in the Divine Office. All these creeds are expressions of belief in the revelation of God.

Is it true that a Public Address System has been installed in the Notre Dame Cathedral at Paris?

According to a recent announcement by the Western Electric News Service, such a System has been installed. This System has made it possible, by means of microphones, amplifiers and projectors to hear perfectly in all parts of this magnificent edifice.

Isn't it true that the Catholic Church first declared the primacy of the Pope in the year 1870? We know that history proves this and we are correct in concluding that it is a recent, manufactured belief. How do you answer?

Many people who treat, in a biased manner, upon the subject of the papacy confound the primacy of the Pope with the dogma of his infallibility. The two are very different.

By the primacy of the Pope we mean that he is the first bishop of the world, both in jurisdiction as well as of honor. Therefore, he is the head of Christendom. Shortly after the so-called Reformation a determined effort was made to question the right of the exercise of the Pope's spiritual authority and during this trying period the enemies of the Catholic Church insisted that Jesus Christ selected the Twelve Apostles and made them all equal. They explained that St. Peter's position, whereby he was apparently recognized as the leader, was what he assumed and was largely enhanced because he lived in the Imperial City. The Catholic position maintains that St. Peter was selected by Christ to act as the head of the Apostles. His was the primacy of office. It was for him that Christ prayed that: "Being once converted" he might "confirm thy brethren." There is no question that the Evangelists considered him as the first of the Apostles; he appears first in every list given. There is no question that the Pope, up until the time of Luther's revolt was honored as the spiritual head of the Christian world. To him kings and princes came; to him the whole Christian world had recourse. All this honor and loyalty to the Pope cannot be explained by the mere assumption that his position is due to craftiness and to the vision of St. Peter, in selecting Rome as his Episcopal See. The Pope is honored today, as the spiritual head of all Christendom, because Christ selected St. Peter as His representative or earth to "Feed My lambs; feed My sheep."

If the doctrine of the primacy of the Pope had been proclaimed in the year 1870, as the proposer of this question erroneously supposes, it would not disprove the truthfulness of the doctrine. The infallibility of the Pope, which was declared in 1870, did not merely come into being in 1870 but became a dogma of faith that this doctrine, which existed from Apostolic times, might be believed by all.

Kindly explain what the letters R. I. P. mean.

They are the initial letters of three words: "Requiescant in Pace" which mean "May they rest in peace". If these words are applied to one person the singular form of the subject and predicate are used.

What do the letters I. H. S. mean?

They are the letters which form the stem of the Greek word meaning Christ. They are, as it were, the initials of Christ.

What do the letters I. N. R. I., found on the crucifix, signify?

These letters are the initial letters of four words which formed the inscription placed upon the Cross on which our Saviour died. These words are: "Jesus Nazarenus Rex Judeaorum" which mean "Jesus of Nazareth, King of the Jews". This inscription was placed upon the Cross of Christ, according to the custom existing at that time.

My neighbors say that they do not think that an adult could join the Catholic Church and believe in it.

It is quite certain that an adult cannot join the Catholic Church without believing in her doctrines or being guilty of a lie. The convert, when received into the Catholic Church must recite the Apostles Creed as an expression of his faith in the teachings of the Catholic Church. He cannot be received if he would refuse to do so.

The insinuation which your friend makes, that no sensible minded person, with full use of reason, would believe the truths of the Catholic Church, is unworthy of any thinking man. When one calls to mind the converts of the Catholic Church, men and women of eminent learning he can see the absurdity of such a charge.

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After Dinner Story

* Father Tim Casey

(By C. D. McENNIRY, C. Ss. R.)

THE HOUSE WITH THE CLOSED SHUTTERS

Like the landmarks on a hillside, so are the regular assistants at the week day mass in a parish church—the scene would look strange and unreal without them. The most striking of these figures in St. Mary's is that of a heavily veiled woman who invariably kneels in the shadow of the large pillar on the Gospel side. By her form and movement she would seem not yet past the prime of life, but when she puts back her veil at the railing—she receives Holy Communion daily—one is surprised to see that her hair is white as snow. The last worshipper leaves the church before she rises from her corner and hurries to the big house across the street. Be it delicacy or respect or pity, true it is, that the neighbors pass in silence and without a single curious glance that dreary house with its closed shutters and locked doors; they know it shelters a father bereft of reason and a mother with a broken heart.

Oh, time was,—how well these people remember it!—when tongues wagged and scandal mongers hurried hither and yon to be the first to carry the tidings which besmirched the fair fame of the inmates of that house. But that was years ago.

Father Casey could tell you—if he cared to do so—of the days when the Dorans were the "best family" in the parish, when out through those windows, now so closely shuttered, lights flashed, laughter and music rang. 'Twas a hospitable house, and the young folk, always welcome, loved to gather there, with Molly Doran, the soul, the guiding spirit, of their innocent frolics. Even the "Clergy" were entertained there, for Father Tim was not always able to decline the pressing invitation to bring a young priest into that genial household for a quiet dinner. Peter Doran, a man with a warm heart and a quiet tongue, loved all his children in his unostentatious way, but his affection for his daughter Molly bordered on adoration. He was glad to see friends pour in, because, like all good men, he cultivated hospitality, but principally because he knew it gave pleasure to Molly. As to Mrs. Doran, Father Casey was deeply grateful to that excellent woman, so active, so tactful, so efficient in furthering every good cause, though he often deplored a certain hidden pride and a certain merciless severity towards wrong doers which he remarked in her character.

Naturally, a family so prominent and so popular could not escape being an object of envy to some less fortunate neighbors, yet even these dissimulated their unfriendly sentiments and courted the society of the Dorans.

When the young people dropped in, in an informal way, to spend the evening, Clyde Rayburn seldom failed to be one of the company. He was the brilliant young attorney from, it was said, New York, who had recently taken charge of the legal department in the principal bank of the place. Here was the first welcome opportunity to connect the Doran name with scandal. "A divorced man calling there—surely for no other reason than because he had his eye on Molly!" Although if he had shown an interest in some of these foolish girls who discussed him and Molly in scandalized whispers, they and their still more foolish mammas would have been pleased. Disregarding the grave warnings of God and God's Church, they would have encouraged his attentions. He was wealthy, he was cultured, he was entertaining—how easy to anaesthetize a sluggish conscience with the damnable lie: "There is nothing very wrong in a girl's keeping company with a divorced man provided he treats her with respect and she intends to go no further."

Time brought its changes there as elsewhere. Molly left home to take a position, she told her friends, in a neighboring city. Clyde Rayburn was transferred, so ran an item in the personal column of the daily papers, to another bank. These two events took place within a few weeks of each other. However, no one but Father Casey knew of Molly's letter to her mother confessing that she and Rayburn had gone through the formalities of a civil marriage before a magistrate previous to their departure. Mrs. Doran did not dare break the dreadful news to her husband. How often, in the light of succeeding events, she asked herself if hers had not been a cruel mercy!

Hence, without being prepared by any warning, not even by a shadow of suspicion, Mr. Doran one day unfolded the morning paper, and these glaring headlines seared themselves into his soul: "Bigamist and Companion Arrested While Boarding Liner! Wellston, Alias Rayburn, Tracked By His Wife He Deserted for Western Beauty. Pair Taken for Trial to Scene of Attempted Marriage."

Peter Doran uttered not a word. In fact, through all the agonizing days that followed he exhibited an amount of self-control which, to those who knew the deep intensity of his feelings, was nothing short of appalling. He handed the paper to his wife, reached for his hat, and hurried down town. Seeking out the best lawyers that could be had, he instructed them to get in touch with the so-called Rayburn even before his arrival and begin work on the case. So rapidly they worked that bail was fixed and given and the unfortunate pair were obliged to remain only one day in the city jail. Doran did not meet his daughter but he kept in constant touch with every step of the preparatory proceedings. When he was not in the office of his lawyers, he gave absolute orders that they call him up any hour of the day or night that a new development should arise. There was no difficulty in reaching him at night, for as far as anyone could say, he never slept. All his time at home was spent at his desk studying the testimony or pacing up and down the room in silent thought. If he happened to be there at meal time, he sat down with the other members of the family, but seldom did food or drink pass his lips. They often said to one another: "We should insist on his eating and sleeping." But the bravest among them did not dare to speak. Each day his drawn face grew whiter, the fever in his blood-shot eyes burned brighter. Yet he never for a moment lost his cool, steady, logical judgment in untangling the intricate statements where revenge, cupidity, deceit, remorse, love, hysteria, all combined to hide the truth. Even the lawyers marveled at how frequently this determined man outdistanced them in their own field. He was the first to piece together the scattered fragments into a consistent whole. His version was the true one, and he knew it. But whether or not it could be proved to a jury, was the question upon which hinged his daughter's fate. Briefly it was as follows:

Rayburn, or to call him by his true name, Wellston, shrewd and crafty though he was, had met a woman more crafty than himself. She married him for his money. The marriage proved unhappy. Wellston sued for a divorce, but his wife had long forseen this step and had laid her plans to foil him. The decree was not granted. From that time they lived mostly apart, though she found means to keep informed of all his doings, and from time to time she followed him and took lodgings in the city where he was located. When he came to take his position in the bank, he described himself as a divorced man in order to forestall any difficulties which might arise should anyone get a hint that he had a wife. Molly Doran never knew differently, until the moment they were arrested on the gang-plank of the Trans-Atlanic Liner. Proof of the fact that she believed him legally divorced; though it would not lessen her guilt one whit in the sight of God, would free her before the law and would at the same time make the case much harder against him.

The insane passion which led her to sacrifice religion, virtue, reputation, family, for him, was still strong within her. He knew it, and with all the craft and cunning of the coward at bay he played upon that passion till she was ready to meet death rather than expose him. The difficult task of proving that she had not wittingly broken the civil law, had to be accomplished without her help, nay, even in the face of her determined opposition.

Letters from her to Wellston had, after their arrest, fallen into the hands of the prosecution. In fact, the treacherous, contemptible snake had seen to it that they should be discovered, for these letters gave the impression that she knew he was legally bound to another woman. In these letters Molly, though she believed him to be divorced, had never referred to the decree. She knew well that, before God, a civil divorce could never break a valid marriage, and therefore whenever she referred to the other woman she spoke of her as his lawful wife. In these letters she would protest that her love for him was so strong that it made her break all law, wrong the partner to whom he was bound already for life, and many such other expressions damning to the eyes of a jury. If she could have been brought to declare the facts, the true meaning of these letters could have been explained. Every effort was made to urge her to do so, but Wellston had laid his spell upon her and she was adamant.

Peter Doran was present at the trial. Never once did he look at his daughter but followed every word of the proceedings with a watchfulness so intense that he seemed not to breathe. Not an eye in that courtroom looked upon his sorrow-stamped face, white and motionless as if carved in marble, but it dropped in reverence and almost in awe. But Mrs. Wellston had not forgotten the value of stage setting. She sat within full view of the jury and the greater part of the courtroom, a child of about two years upon her lap. She had a worn, tired look, either natural or remarkably well assumed. Indeed, she must have been for some time in poor health, for her complexion was sallow, her shoulders stooped, her neck and arms very thin. Naturally every one noticed the contrast between her sickly look and the striking beauty and wholesome freshness of Molly Doran. The prosecuting attorney did not fail to make capital of this difference in the appearance of the two women.

"Gentlemen of the Jury," he said in the course of his speech, "duty and conscience summon you today to set your faces to a disagreeable—to a painful task. They bid you lay aside false pity and come to the defence of the American home. You see before you a wife and mother who sacrificed health and beauty to found a true home and raise up children to the man to whom she had pledged her troth. You see before you another woman who abused the beauty God gave her to step in between this wife and husband, steal his heart, and ruin their home. If such a crime goes unpunished, what home is safe, what mother, as she sits at the fireside with her babe in her arms, but must tremble lest that baby's father fall a victim to some shameless adventuress? The laws of this sovereign state protect the sanctity of marriage—without condemning those who are unhappily mated to life-long slavery. When they bring unquestionable evidence to a court of justice that it would be better for their own interest and the commonweal that they be freed from the bonds they have inadvisedly assumed, the laws of the state provide that the courts annul their marriage and leave each free to find happiness with a more congenial partner. Can we allow a woman, while hypocritically professing to follow a code, stricter than the laws of the state,—this was a thrust at the Catholic Church, for he had taken care that there were no Catholics on the jury—I repeat, can we allow a woman while hypocritically professing to follow a code stricter than the laws of the state to step in between a man and his wife even after a court of justice has formally declared that there is no just cause for separation?"

The trial dragged on. Peter Doran remained silent and immovable. Wellston's term of imprisonment was fixed. Then, amid a death-like stillness, the court sentenced, "Mary, better known as Moly Doran, to the penitentiary."

A cry, so heart-rending, so unearthly, that it sounded more like the shriek of a lost soul than the voice of a human being rang out through the courtroom. None that heard that cry of agony ever forgot it to the end of his life. Peter Doran, as he uttered it, crumpled up in a heap upon the floor. They raised him—his wasted body was as light as that of a child—and carried him to his home.

For days he lay like one dead, then slowly, almost imperceptibly, life returned,—returned to the heart, to the lungs, but not to the withered limbs, not to the seared brain. Peter Doran lived, but a cripple and insane. The Doran children left the neighborhood and the city where they could never again lift their heads for shame. They fain would have taken with them father and mother, but Mrs. Doran refused to go. Was it that she hoped the old scenes and the old associations might some day re-awaken the spark of reason in the diseased mind of her husband, or was it part of her life of atonement to linger in the very place where every brick and stone proclaimed her disgrace. None but the angels know. She lives all alone with her husband in the large house which was once the scene of so many a merry gathering. Outside of the hour spent in church each morning, her days and nights are consumed ministering to the human wreck who lies babbling and whining in the changing moods of insanity.

Often, when he is alone, Father Casey looks across the street, and speaks to that bleak, lonely house as though it were a living thing: "The day of the sentence was your day of mercy," he says, "the day of your curse was the day the daughter, with the connivance of her parents defied God's law and encouraged the first advances of a supposedly divorced man!"

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HUNTINGTON, INDIANA, AUGUST 9, 1925

Rome, Italy, January 16, 1924.

Dearly Beloved Son: Health and Apostolic Benediction! The Holy Father, Pius XI, is aware of the happy fruits, which your weekly periodical, Our Sunday Visitor, has borne during these many years, not only by explaining the truth in a dignified manner, but also by refuting error with rare judgment. You have, therefore, so won the confidence of your readers that your service will be even more fruitful in future. Cherishing such a hope, the common Father, in token of heavenly gifts, and as a mark of special benevolence, imparts with his whole heart, the Apostolic Benediction both to yourself and to all those who read or assist Our Sunday Visitor.

✠ P. CARD. GASPARRI.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

EVOLUTION.

The widely-heralded trial of Scopes in Tennessee has not at all clarified the atmosphere with reference to the fact of evolution and its real import.

Many people have entertained the notion that the debate was to determine whether or not the Bible account of the creation of man is correct. Nothing was to be determined other than whether the State of Tennessee had the right to prevent the teaching of the theory of evolution in the public schools.

The controversy concerning the manner in which persons and things came to exist will go on. Those who hold the Protestant theory of private interpretation of Holy Scripture will, if they choose, decline to accept the literal interpretation of Genesis; on the other hand, the thousands who are after facts rather than theories will not be satisfied with the unproved claims of evolutionists. We are speaking of the claim that evolution has changed the species, and that the human body was evolved from a lower animal. No student disputes the fact there is improvement within the same species.

The argument which has won most people to accept evolution as a fact is the similarity of bodily structure between the animal and man. This proves absolutely nothing. Even those who believe in the direct creation of the first human pair, and of the first animal pair in any species, see propriety in similarity of bodily structure. Man is partly animal; in fact, philosophy defines man as a rational *animal*. The animal part of him has all the tendencies of the irrational. The same senses are common, even though they are more keen in the lower animals.

The Catholic Church has never given an authoritative decision on the mater of evolution, but of one thing all Catholics may rest assured, and that is that the human soul, which, after all, is the only thing that differentiates man from any animal, is, in every instance, the direct creation of God. It is axiomatic in philosophy that no one and no thing can give what he or it has not. Matter can never generate spirit; yet the very operations of the soul, of the mind, show it to be spiritual. The nature of a cause can be determined by its operations or effects. Thought is spiritual. You cannot see thoughts, nor hear them, nor take hold of them, nor box them. They are not subject to any of the senses. Therefore, they are not material, and could not emanate from a material cause.

Would-be scholars, who cannot arrive at definite convictions in religion, are always quite ready to accept dogmas heralded by science. Yet what a large proportion of the Scientific dogmas enunciated one hundred, or fifty, or even twenty years ago, has proved to be error! Brisbane, a few days ago, accepted, without any question, the statement of a scientist to the effect that Indiana is four hundred and thirty million years old. The scientist may be right, but how quickly his verdict is accepted with a "credo." The world's noted scientists today would disagree with one another concerning what is the truth of the matter concerning which there is disagreement. Even on the subject of the age of the world scientists have opinions which extend all the way from ten thousand years to five billion years.

It is very difficult for anyone who believes in revelation to explain away the Genesis account of the production of the first human body. Even if we granted that the body of Adam was produced by evolution from some slightly inferior form, how about the production of the body of Eve, which the Bible declares God fashioned from a rib of Adam?

Though there are few Catholics who believe that the teaching of the theory of evolution should be interdicted by law, yet all Christians should concur in the demand that the theory, as far as it relates to the production of man, should be proved before being taught as a fact. It has never been proved; it will never be proved because there is not only one, but there are one thousand missing links.

One may be regarded as just a little more learned when he defends what is supposed to be scientific, but he is just a little safer in following Revelation while the scientific theory is being debated by the best scientists. Then, it is so much more beautiful and ennobling to feel that our proto-parent was the direct creation of God than that he had a monkey for a father.

Have you never observed, when traveling, that people will think of everything but prayer to "kill the time?" They will chat until it becomes tiresome, then read a paper or novel, then try to forget their tiresome ride by sleeping, etc. It would never occur to them to carry a religious book with them. There are exceptions, 'tis true, notable for their fewness. Sometime ago we met on the train an acquaintance, a scholarly gentleman, a ticket auditor for the railroad company, and found him reflecting with book in hand. When we asked what he was reading, he held up the book, a well-bound, but much worn edition of the "Imitation of Christ." He said he always carried it with him, and passes at least one hour a day on the train slowly reading and assimilating a page or two.

Readers Speak to Readers

Nashville, Tenn., June 11, 1925.

My dear Monsignor Noll:

Some weeks ago donations were asked from the Mary's for your Catechist Home. At this late date the enclosed check is in memory of my beloved Mary.

My dear mother, who is in her eighties—the feast of the Assumption is her birthday—and my dear sister, whom our Heavenly Father called to her eternal home seven years ago.

Sorry the check is not larger, but sincerely hope the hands of the clock are moving faster each day.

Very truly yours, E. C. M.

Sullivan Co., N. Y., June 28, 1925

Dear Editor:

Would it be possible to find a little corner in the Sunday Visitor where the *"Gospel of the day"* could be printed, along with the little sermon that goes with it? It is my opinion and I believe it is also of many others, that the Sunday Gospel and sermon is all that is required to bring this most precious little paper up to perfection. It would mean so much to the country folks who cannot always reach church and during the Sundays when the priest cannot reach the country churches. It would fill such a gap for those who so want to hear the word of God.

Please pardon the suggestion, but I do hope you may see the need of it enough to grant the favor.

Thanking you, I am

Sincerely,

L. CAMPBELL.

Mallard, Iowa, July 13, 1925

Gentlemen:

The American Legion post of Mallard, Iowa, is in search of relatives of one Albert Whalen, who was travelling with Orange Brothers circus, an Oklahoma aggregation.

Whalen, while erecting a steel tent pole at Lawrens, Iowa, was electrocuted when the pole came in contact with an electric high-line of 20,000 volts. His body was brought to Mallard Thursday, July 11, and buried at Rush Lake cemetery near hear, the American Legion in charge and Fr. J. J. Neppel, the officiating clergyman.

Little was known of Whalen except that his comrades (some of whom were Catholics) stated that he attended Catholic churches, and that he was a Legionaire.

If you will publish this letter in The Visitor, it may aid in locating relatives of the deceased man.

Sincerely yours,

W. L. FLANAGAN., D.D.S.

White River, S. D.

Rt. Rev. and Dear Msgr.,

It is a pleasure to note the good work of OUR SUNDAY VISITOR, and most especially your interest in our convert ministers. I must truthfully say it is the "Sunday Visitor," which I have remailed each week to the ministers in this community that enabled me to win the good graces of one Rev. Eubanks, a Congregational minister. I have had him under instructions since last Easter. He has now resigned his work as a minister and I will receive him into the Catholic Church during the coming month.

Rev. Mr. Eubanks is a married man with three children; and I appeal to you to come to my assistance by, helping me secure employment for Mr. Eubanks. It will be impossible for him to remain here and secure a livelihood for himself and family.

Mr. Eubanks is a well read man; he had two years "prep." at St. John's Military Academy; four years at Racine College, receiving the Bachelor of Arts degree; two years at Seabury Divinity School; and several years of business experience.

This is the second conversion of a minister in our Diocese (Lead), Rev. Robt. R. Hull being the other. I sincerely hope and pray that I may hear favorably from you in the very near future.

Thanking you in advance for any assistance you may give in this regard, I am

Sincerely in Xto

(REV.) JAS. P. WALSH.

Philadelphia, Pa., March 25, 1925

Dear Reverend Father:

Thank you for your kind letter, and the pamphlets.

Father, I received your first letter, and have been reading of the Society's progress in Our Sunday Visitor. I am delighted with the story: "The Service of the Queen"—and will pass it on. I am a member of the B. V. Sodality, and, will pass the story, also, the copies of "THE MISSIONARY CATECHIST", to which, I have subscribed, to the other members.

It makes me so happy to know of this noble work, since, I know just how anxious Protestant missionaries are to get those poor souls.

You will be surprised, when, I tell you, I grew up a Lutheran. I taught in the Sunday School, was an active worker in the Christian Endeavor Society, and possessed a very earnest desire to become a missionary. That desire led me to hear many missionary lectures, etc. I recall two from South America—how they did slanded our dear Church, and Clergy. I did not like it, because, I thought, one as good as the other. I was not at all prejudiced. I met with many Catholics, some were very ignorant and, I pitied them, but, I must confess I would not listen to them, my pride told me I was better educated, more enlightened. But when someone spoke about them in a slanderous manner, I was hurt, and quickly made some excuse.

My mother was brought up in the Catholic Faith. She came to this country from Germany, and as happens with many, she married a Lutheran. There were seven living children, the three eldest were baptized in the Catholic Church, I being the eldest. Through a neighbor's child we went to the Lutheran S. S. At thirteen a dear Priest rescued me, and, I was instructed and made my First Holy Communion. But, I soon after turned away, I somehow could not grasp the meaning of the Mass, etc. I went back to the Lutheran S. S. and after eighteen years, I came back to the same Priest, who received me, the prodigal daughter. Now, it is five years since, and, I am very happy, and, enjoying peace of mind, and light.

It all opened to me as though some angel, (and, I believe one did) held before my eyes an open book. But before all this I experienced some affliction, but, Praise the Lord, He does not send us above that which we are able to bear. Now, I want to tell the good things that I know about His Church—The Real Presence. What a comfort to know we have Him with us always. This so many Protestants claim as a superstition. The Benediction is so beautiful and solemn. I do not believe, that, most Catholics realize what they have. The depth of all the teachings. If they would only hear and believe.

I am interested just now in welfare work among German immigrants, who, have come to our City (Catholics). We have an English class in one of our churches, and then we do follow-up work. In a modest way, we are accomplishing much good. The Rev. Father has consented to the organization of a Verein for them, and they can spend every Sunday afternoon in the Hall.

I could write a great deal, but I realize I would become a bore. Please, Father, pray for me. I would very much like to be a "gleaner" in the Southwest field, and, who knows, but it may be our Lord's plan for me.

I shall make the Novena to Our Blessed Lady, whose daughter I am, and if our Lord so wills, I will write to you for admittance.

My prayers for the Catechists will be, that their number may be multiplied, to make possible the keeping of all our Southwest in the true Fold.

Very sincerely yours, K. T. D.

Pittsburgh, Pa., July 4, 1925.

Editor Our Sunday Visitor.

Sir: May I have space in that valuable section of your Review devoted to the thoughts and ideas of extra editorial correspondents, to call attention to the death of the distinguished English astronomer, Rev. Father Aloysius Laurence Cortie, S. J., which occurred in the latter part of last May? Perhaps I have overlooked what had been published in the United States regarding the great loss to science caused by his death, but however that may be, the purpose here is to emphasize the contributions to science by the Society of Jesus through its gifted and saintly men. The student of science or philosophy knows how greatly the world is indebted to the work of the Jesuit Fathers at the Roman Catholic College at Stonyhurst. It was there that Father Cortie labored, living up to the best traditions of the college, by his work in the field of solar astronomy. He was a prominent Fellow of the Royal Astronomical Society, and was one of the delegates to the International Astronomical Union. The Manchester Guardian, commenting on his standing in the domain of science, says:

"He took a leading part in three solar eclipse expeditions: to Spain in 1905, to the Tonga Islands in 1911, and to Sweden in 1914. Some years ago he received an unique honor, an honorary doctorate from the University of Padua, famed for its connection with Galileo, the discoverer of the solar spots in 1610."

To encroach but a little further on your valuable space, I should like to add another word, not indeed on the work of Father Cortie himself, great as the material at hand is, but on a subject that parallels his work. It is of a fact connected with the recent disaster at Santa Barbara, and it brings out the importance of the work being unostentatiously and silently carried on in the astronomical, meterological, seismological, and magnetic observatories established by the Society of Jesus all over the world—at Stonyhurst, Georgetown, St. Louis, Fordham, Rome, Kalocsa, Granda, Tortosa, Calcutta, and so on. And the fact referred to is this: that it was to these centers of knowledge that the word came for precise information when one of the most beautiful sections of America, Santa Barbara, was threatened with destruction. All that is at present known on the subject of seismology being available at the points referred to, was established by the Jesuit Fathers and maintained by them.

T. J. FLAHERTY.

Dear Sirs: I believe if our good friends would be circularized with literature explaining our Catholic faith, as strongly as the opposite side is doing, that there would be a better understanding and more peaceable living. Most Protestants with whom I have talked don't seem to be under the impression that they are welcome to come into a Catholic church. I believe that if a standing invitation was given this would improve matters. They learn the false impressions; why not show them our beautiful religion as it really is?

Sincerely yours, R. V. L.

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AN OPEN LETTER TO OUR CATHOLIC YOUNG LADIES.

Dear Child of Mary:

Why can't YOU do something really worth while in life? Why not do something "big" for Our Lord, His Blessed Mother, for Holy Church, for spiritually starving souls? But you will say: "I can never do it!" That is precisely where you are wrong and we will prove it to you.

Now, let us take your case. You have, most likely, a comfortable home, devoted relatives, a good position. Yet there are times when you don't seem to be satisfied with yourself. You seem to think then that you are living a narrow, self-centered life. Often you may have wondered if you really could not be of service to Catholics less fortunate than yourself. Often the thought may even have come to you that it would be a wonderful thing if you could reach out a helping hand to God's poor and neglected little ones of the flock so dear to His Sacred Heart. But you dismissed the thought and considered yourself either unfit or unworthy for a Missionary career.

Now, I'll come directly to the point and prove to you that what others have done you can likewise do. First of all, like every true Catholic young lady, you pride yourself on being a good Catholic and a true child of Mary. As a good Catholic, do you realize that you have a duty towards those of the Faith who are famine-stricken in soul? Surely your generous heart would dictate that you make an effort to save those in danger of losing their body. You would be the first to throw a life-line to a drowning person. Here there is question not of saving the body, but of saving the soul. By the dictates of justice and charity, we are bound to save souls, especially the souls of the poor, the ignorant, the neglected. God the Holy Ghost tells us that "He who saves the soul of another will save his own soul." Justice dictates that where Faith is implanted in the hearts of children it should be saved.

Within our borders there are two million Mexicans whose Faith cannot be saved without outside help. If those of us who are so fortunate as to live in the well-established communities of the East will but remember that their Spiritual lives will be required at our hands. Now, as a Child of Mary, you must realize that your interests must be closely identified with Hers. And since this Good Mother has such a special interest in and such an ardent love for the Spanish-American people of our Catholic Southwest, who have loved Her and clung to Her throughout the ages, surely you must be interested in their spiritual and temporal welfare. Remember that countless numbers of the children of these Catholic parents are losing their Faith. They have neither Priests nor Sisters to instruct them in the saving Truths of Religion. They are lacking even the barest necessities of life. You, as a Child of Mary, can save them. The SOCIETY OF MISSIONARY CATECHISTS offers you the lofty ideal of service in behalf of these neglected little ones of the Missions. Our Catechists invite you to become associated with them in instructing these needy, neglected children in the truths of Faith, in preparing them for the Reception of the Sacraments, in visiting and caring for the sick poor in their homes.

In every life there comes one big opportunity for making a decision. Upon this decision hinges our future for time and eternity. Now, this may be your big opportunity. Your decision right now is the thing that really matters.

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Always direct questions to BUREAU OF INFORMATION or to DEPT Q. In separate envelopes. Questions should never be written on same sheet with subscriptions.

Was not Booth, who killed Lincoln, a Catholic?

No, he was a Protestant, being a member of the Episcopal Church. There is no Catholic so silly, so ignorant, or so prejudiced as to hold the Episcopal church guilty for Lincoln's assassination. It was the work of a crazed man. Yet there are those who would hold the Catholic Church responsible if Booth were a Catholic and there are those, so blinded by bigotry, that they reiterate that Booth was a Catholic.

Why is a man recently married called a Benedict? I have read the lives of two St. Benedicts and find no indication that either of them was married.

The word Benedict, as applied to a man recently married, has no reference to St. Benedict. It is taken from the Latin Benedictus—pleased or happy and is applied to the groom because of the happiness in store for him.

Kindly explain about Christ being born in the year 4 B. C.

Authorities differ upon this question. When the calendar for the Christian era was formed, the year I, that on which Christ was born, corresponded to a certain year from the founding of the city of Rome. Some authorities maintain that a mistake of four years was made in this calculation.

What is the Nicene Creed? What is the origin of the Apostles' Creed? Does the priest recite two Creeds when he celebrates Mass?

The Nicene Creed is read in the Mass upon certain feasts, though it is not recited in all Masses.

The Nicene Creed is so called because it was formulated at the Council of Nice.

The Apostles' Creed comes down to us from Apostolic times. Tradition says that the Apostles formed it. The Nicene Creed elaborates upon the Apostles' Creed. Another Creed that the priest recites is the Athanasian, so called because it was compiled by St. Athanasius. It is never recited during the Mass but appears occasionally in the Divine Office. All these creeds are expressions of belief in the revelation of God.

Is it true that a Public Address System has been installed in the Notre Dame Cathedral at Paris?

According to a recent announcement by the Western Electric News Service, such a System has been installed. This System has made it possible, by means of microphones, amplifiers and projectors to hear perfectly in all parts of this magnificent edifice.

Isn't it true that the Catholic Church first declared the primacy of the Pope in the year 1870? We know that history proves this and we are correct in concluding that it is a recent, manufactured belief. How do you answer?

Many people who treat, in a biased manner, upon the subject of the papacy confound the primacy of the Pope with the dogma of his infallibility. The two are very different.

By the primacy of the Pope we mean that he is the first bishop of the world, both in jurisdiction as well as of honor. Therefore, he is the head of Christendom. Shortly after the so-called Reformation a determined effort was made to question the right of the exercise of the Pope's spiritual authority and during this trying period the enemies of the Catholic Church insisted that Jesus Christ selected the Twelve Apostles and made them all equal. They explained that St. Peter's position, whereby he was apparently recognized as the leader, was what he assumed and was largely enhanced because he lived in the Imperial City. The Catholic position maintains that St. Peter was selected by Christ to act as the head of the Apostles. His was the primacy of office. It was for him that Christ prayed that: "Being once converted" he might "confirm thy brethren." There is no question that the Evangelists considered him as the first of the Apostles; he appears first in every list given. There is no question that the Pope, up until the time of Luther's revolt was honored as the spiritual head of the Christian world. To him kings and princes came; to him the whole Christian world had recourse. All this honor and loyalty to the Pope cannot be explained by the mere assumption that his position is due to craftiness and to the vision of St. Peter, in selecting Rome as his Episcopal See. The Pope is honored today, as the spiritual head of all Christendom, because Christ selected St. Peter as His representative or earth to "Feed My lambs; feed My sheep."

If the doctrine of the primacy of the Pope had been proclaimed in the year 1870, as the proposer of this question erroneously supposes, it would not disprove the truthfulness of the doctrine. The infallibility of the Pope, which was declared in 1870, did not merely come into being in 1870 but became a dogma of faith that this doctrine, which existed from Apostolic times, might be believed by all.

Kindly explain what the letters R. I. P. mean.

They are the initial letters of three words: "Requiescant in Pace" which mean "May they rest in peace". If these words are applied to one person the singular form of the subject and predicate are used.

What do the letters I. H. S. mean?

They are the letters which form the stem of the Greek word meaning Christ. They are, as it were, the initials of Christ.

What do the letters I. N. R. I., found on the crucifix, signify?

These letters are the initial letters of four words which formed the inscription placed upon the Cross on which our Saviour died. These words are: "Jesus Nazarenus Rex Judeaorum" which mean "Jesus of Nazareth, King of the Jews". This inscription was placed upon the Cross of Christ, according to the custom existing at that time.

My neighbors say that they do not think that an adult could join the Catholic Church and believe in it.

It is quite certain that an adult cannot join the Catholic Church without believing in her doctrines or being guilty of a lie. The convert, when received into the Catholic Church must recite the Apostles Creed as an expression of his faith in the teachings of the Catholic Church. He cannot be received if he would refuse to do so.

The insinuation which your friend makes, that no sensible minded person, with full use of reason, would believe the truths of the Catholic Church, is unworthy of any thinking man. When one calls to mind the converts of the Catholic Church, men and women of eminent learning he can see the absurdity of such a charge.

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After Dinner Story

Father Tim Casey

(By C. D. McENNIRY, C. Ss. R.)

THE HOUSE WITH THE CLOSED SHUTTERS

Like the landmarks on a hillside, so are the regular assistants at the week day mass in a parish church—the scene would look strange and unreal without them. The most striking of these figures in St. Mary's is that of a heavily veiled woman who invariably kneels in the shadow of the large pillar on the Gospel side. By her form and movement she would seem not yet past the prime of life, but when she puts back her veil at the railing—she receives Holy Communion daily—one is surprised to see that her hair is white as snow. The last worshipper leaves the church before she rises from her corner and hurries to the big house across the street. Be it delicacy or respect or pity, true it is, that the neighbors pass in silence and without a single curious glance that dreary house with its closed shutters and locked doors; they know it shelters a father bereft of reason and a mother with a broken heart.

Oh, time was,—how well these people remember it!—when tongues wagged and scandal mongers hurried hither and yon to be the first to carry the tidings which besmirched the fair fame of the inmates of that house. But that was years ago.

Father Casey could tell you—if he cared to do so—of the days when the Dorans were the "best family" in the parish, when out through those windows, now so closely shuttered, lights flashed, laughter and music rang. 'Twas a hospitable house, and the young folk, always welcome, loved to gather there, with Molly Doran, the soul, the guiding spirit, of their innocent frolics. Even the "Clergy" were entertained there, for Father Tim was not always able to decline the pressing invitation to bring a young priest into that genial household for a quiet dinner. Peter Doran, a man with a warm heart and a quiet tongue, loved all his children in his unostentatious way, but his affection for his daughter Molly bordered on adoration. He was glad to see friends pour in, because, like all good men, he cultivated hospitality, but principally because he knew it gave pleasure to Molly. As to Mrs. Doran, Father Casey was deeply grateful to that excellent woman, so active, so tactful, so efficient in furthering every good cause, though he often deplored a certain hidden pride and a certain merciless severity towards wrong doers which he remarked in her character.

Naturally, a family so prominent and so popular could not escape being an object of envy to some less fortunate neighbors, yet even these dissimulated their unfriendly sentiments and courted the society of the Dorans.

When the young people dropped in, in an informal way, to spend the evening, Clyde Rayburn seldom failed to be one of the company. He was the brilliant young attorney from, it was said, New York, who had recently taken charge of the legal department in the principal bank of the place. Here was the first welcome opportunity to connect the Doran name with scandal. "A divorced man calling there—surely for no other reason than because he had his eye on Molly!" Although if he had shown an interest in some of these foolish girls who discussed him and Molly in scandalized whispers, they and their still more foolish mammas would have been pleased. Disregarding the grave warnings of God and God's Church, they would have encouraged his attentions. He was wealthy, he was cultured, he was entertaining—how easy to anaesthetize a sluggish conscience with the damnable lie: "There is nothing very wrong in a girl"s keeping company with a divorced man provided he treats her with respect and she intends to go no further."

Time brought its changes there as elsewhere. Molly left home to take a position, she told her friends, in a neighboring city. Clyde Rayburn was transferred, so ran an item in the personal column of the daily papers, to another bank. These two events took place within a few weeks of each other. However, no one but Father Casey knew of Molly's letter to her mother confessing that she and Rayburn had gone through the formalities of a civil marriage before a magistrate previous to their departure. Mrs. Doran did not dare break the dreadful news to her husband. How often, in the light of succeeding events, she asked herself if hers had not been a cruel mercy!

Hence, without being prepared by any warning, not even by a shadow of suspicion, Mr. Doran one day unfolded the morning paper, and these glaring headlines seared themselves into his soul: "Bigamist and Companion Arrested While Boarding Liner! Wellston, Alias Rayburn, Tracked By His Wife He Deserted for Western Beauty. Pair Taken for Trial to Scene of Attempted Marriage."

Peter Doran uttered not a word. In fact, through all the agonizing days that followed he exhibited an amount of self-control which, to those who knew the deep intensity of his feelings, was nothing short of appalling. He handed the paper to his wife, reached for his hat, and hurried down town. Seeking out the best lawyers that could be had, he instructed them to get in touch with the so-called Rayburn even before his arrival and begin work on the case. So rapidly they worked that bail was fixed and given and the unfortunate pair were obliged to remain only one day in the city jail. Doran did not meet his daughter but he kept in constant touch with every step of the preparatory proceedings. When he was not in the office of his lawyers, he gave absolute orders that they call him up any hour of the day or night that a new development should arise. There was no difficulty in reaching him at night, for as far as anyone could say, he never slept. All his time at home was spent at his desk studying the testimony or pacing up and down the room in silent thought. If he happened to be there at meal time, he sat down with the other members of the family, but seldom did food or drink pass his lips. They often said to one another: "We should insist on his eating and sleeping." But the bravest among them did not dare to speak. Each day his drawn face grew whiter, the fever in his blood-shot eyes burned brighter. Yet he never for a moment lost his cool, steady, logical judgment in untangling the intricate statements where revenge, cupidity, deceit, remorse, love, hysteria, all combined to hide the truth. Even the lawyers marveled at how frequently this determined man outdistanced them in their own field. He was the first to piece together the scattered fragments into a consistent whole. His version was the true one, and he knew it. But whether or not it could be proved to a jury, was the question upon which hinged his daughter's fate. Briefly it was as follows:

Rayburn, or to call him by his true name, Wellston, shrewd and crafty though he was, had met a woman more crafty than himself. She married him for his money. The marriage proved unhappy. Wellston sued for a divorce, but his wife had long forseen this step and had laid her plans to foil him. The decree was not granted. From that time they lived mostly apart, though she found means to keep informed of all his doings, and from time to time she followed him and took lodgings in the city where he was located. When he came to take his position in the bank, he described himself as a divorced man in order to forestall any difficulties which might arise should anyone get a hint that he had a wife. Molly Doran never knew differently, until the moment they were arrested on the gang-plank of the Trans-Atlanic Liner. Proof of the fact that she believed him legally divorced; though it would not lessen her guilt one whit in the sight of God, would free her before the law and would at the same time make the case much harder against him.

The insane passion which led her to sacrifice religion, virtue, reputation, family, for him, was still strong within her. He knew it, and with all the craft and cunning of the coward at bay he played upon that passion till she was ready to meet death rather than expose him. The difficult task of proving that she had not wittingly broken the civil law, had to be accomplished without her help, nay, even in the face of her determined opposition.

Letters from her to Wellston had, after their arrest, fallen into the hands of the prosecution. In fact, the treacherous, contemptible snake had seen to it that they should be discovered, for these letters gave the impression that she knew he was legally bound to another woman. In these letters Molly, though she believed him to be divorced, had never referred to the decree. She knew well that, before God, a civil divorce could never break a valid marriage, and therefore whenever she referred to the other woman she spoke of her as his lawful wife. In these letters she would protest that her love for him was so strong that it made her break all law, wrong the partner to whom he was bound already for life, and many such other expressions damning to the eyes of a jury. If she could have been brought to declare the facts, the true meaning of these letters could have been explained. Every effort was made to urge her to do so, but Wellston had laid his spell upon her and she was adamant.

Peter Doran was present at the trial. Never once did he look at his daughter but followed every word of the proceedings with a watchfulness so intense that he seemed not to breathe. Not an eye in that courtroom looked upon his sorrow-stamped face, white and motionless as if carved in marble, but it dropped in reverence and almost in awe. But Mrs. Wellston had not forgotten the value of stage setting. She sat within full view of the jury and the greater part of the courtroom, a child of about two years upon her lap. She had a worn, tired look, either natural or remarkably well assumed. Indeed, she must have been for some time in poor health, for her complexion was sallow, her shoulders stooped, her neck and arms very thin. Naturally every one noticed the contrast between her sickly look and the striking beauty and wholesome freshness of Molly Doran. The prosecuting attorney did not fail to make capital of this difference in the appearance of the two women.

"Gentlemen of the Jury," he said in the course of his speech, "duty and conscience summon you today to set your faces to a disagreeable—to a painful task. They bid you lay aside false pity and come to the defence of the American home. You see before you a wife and mother who sacrificed health and beauty to found a true home and raise up children to the man to whom she had pledged her troth. You see before you another woman who abused the beauty God gave her to step in between this wife and husband, steal his heart, and ruin their home. If such a crime goes unpunished, what home is safe, what mother, as she sits at the fireside with her babe in her arms, but must tremble lest that baby's father fall a victim to some shameless adventuress? The laws of this sovereign state protect the sanctity of marriage—without condemning those who are unhappily mated to life-long slavery. When they bring unquestionable evidence to a court of justice that it would be better for their own interest and the commonweal that they be freed from the bonds they have inadvisedly assumed, the laws of the state provide that the courts annul their marriage and leave each free to find happiness with a more congenial partner. Can we allow a woman, while hpyocritically professing to follow a code, stricter than the laws of the state,—this was a thrust at the Catholic Church, for he had taken care that there were no Catholics on the jury—I repeat, can we allow a woman while hypocritically professing to follow a code stricter than the laws of the state to step in between a man and his wife even after a court of justice has formally declared that there is no just cause for separation?"

The trial dragged on. Peter Doran remained silent and immovable. Wellston's term of imprisonment was fixed. Then, amid a death-like stillness, the court sentenced, "Mary, better known as Moly Doran, to the penitentiary."

A cry, so heart-rending, so unearthly, that it sounded more like the shriek of a lost soul than the voice of a human being rang out through the courtroom. None that heard that cry of agony ever forgot it to the end of his life. Peter Doran, as he uttered it, crumpled up in a heap upon the floor. They raised him—his wasted body was as light as that of a child—and carried him to his home.

For days he lay like one dead, then slowly, almost imperceptibly, life returned,—returned to the heart, to the lungs, but not to the withered limbs, not to the seared brain. Peter Doran lived, but a cripple and insane. The Doran children left the neighborhood and the city where they could never again lift their heads for shame. They fain would have taken with them father and mother, but Mrs. Doran refused to go. Was it that she hoped the old scenes and the old associations might some day re-awaken the spark of reason in the diseased mind of her husband, or was it part of her life of atonement to linger in the very place where every brick and stone proclaimed her disgrace. None but the angels know. She lives all alone with her husband in the large house which was once the scene of so many a merry gathering. Outside of the hour spent in church each morning, her days and nights are consumed ministering to the human wreck who lies babbling and whining in the changing moods of insanity.

Often, when he is alone, Father Casey looks across the street, and speaks to that bleak, lonely house as though it were a living thing: "The day of the sentence was your day of mercy," he says, "the day of your curse was the day the daughter, with the connivance of her parents defied God's law and encouraged the first advances of a supposedly divorced man!"

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HUNTINGTON, INDIANA, AUGUST 9, 1925

Rome, Italy, January 16, 1924.

Dearly Beloved Son: Health and Apostolic Benediction! The Holy Father, Pius XI, is aware of the happy fruits, which your weekly periodical, Our Sunday Visitor, has borne during these many years, not only by explaining the truth in a dignified manner, but also by refuting error with rare judgment. You have, therefore, so won the confidence of your readers that your service will be even more fruitful in future.

Cherishing such a hope, the common Father, in token of heavenly gifts, and as a mark of special benevolence, imparts with his whole heart, the Apostolic Benediction both to yourself and to all those who read or assist Our Sunday Visitor.

✠ P. CARD. GASPARRI.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

EVOLUTION.

The widely-heralded trial of Scopes in Tennessee has not at all clarified the atmosphere with reference to the fact of evolution and its real import.

Many people have entertained the notion that the debate was to determine whether or not the Bible account of the creation of man is correct. Nothing was to be determined other than whether the State of Tennessee had the right to prevent the teaching of the theory of evolution in the public schools.

The controversy concerning the manner in which persons and things came to exist will go on. Those who hold the Protestant theory of private interpretation of Holy Scripture will, if they choose, decline to accept the literal interpretation of Genesis; on the other hand, the thousands who are after facts rather than theories will not be satisfied with the unproved claims of evolutionists. We are speaking of the claim that evolution has changed the species, and that the human body was evolved from a lower animal. No student disputes the fact there is improvement within the same species.

The argument which has won most people to accept evolution as a fact is the similarity of bodily structure between the animal and man. This proves absolutely nothing. Even those who believe in the direct creation of the first human pair, and of the first animal pair in any species, see propriety in similarity of bodily structure. Man is partly animal; in fact, philosophy defines man as a rational *animal*. The animal part of him has all the tendencies of the irrational. The same senses are common, even though they are more keen in the lower animals.

The Catholic Church has never given an authoritative decision on the mater of evolution, but of one thing all Catholics may rest assured, and that is that the human soul, which, after all, is the only thing that differentiates man from any animal, is, in every instance, the direct creation of God. It is axiomatic in philosophy that no one and no thing can give what he or it has not. Matter can never generate spirit; yet the very operations of the soul, of the mind, show it to be spiritual. The nature of a cause can be determined by its operations or effects. Thought is spiritual. You cannot see thoughts, nor hear them, nor take hold of them, nor box them. They are not subject to any of the senses. Therefore, they are not material, and could not emanate from a material cause.

Would-be scholars, who cannot arrive at definite convictions in religion, are always quite ready to accept dogmas heralded by science. Yet what a large proportion of the Scientific dogmas enunciated one hundred, or fifty, or even twenty-years ago, has proved to be error! Brisbane, a few days ago, accepted, without any question, the statement of a scientist to the effect that Indiana is four hundred and thirty million years old. The scientist may be right, but how quickly his verdict is accepted with a "credo." The world's noted scientists today would disagree with one another concerning what is the truth of the matter concerning which there is disagreement. Even on the subject of the age of the world scientists have opinions which extend all the way from ten thousand years to five billion years.

It is very difficult for anyone who believes in revelation to explain away the Genesis account of the production of the first human body. Even if we granted that the body of Adam was produced by evolution from some slightly inferior form, how about the production of the body of Eve, which the Bible declares God fashioned from a rib of Adam?

Though there are few Catholics who believe that the teaching of the theory of evolution should be interdicted by law, yet all Christians should concur in the demand that the theory, as far as it relates to the production of man, should be proved before being taught as a fact. It has never been proved; it will never be proved because there is not only one, but there are one thousand missing links.

One may be regarded as just a little more learned when he defends what is supposed to be scientific, but he is just a little safer in following Revelation while the scientific theory is being debated by the best scientists. Then, it is so much more beautiful and ennobling to feel that our proto-parent was the direct creation of God than that he had a monkey for a father.

Have you never observed, when traveling, that people will think of everything but prayer to "kill the time?" They will chat until it becomes tiresome, then read a paper or novel, then try to forget their tiresome ride by sleeping, etc. It would never occur to them to carry a religious book with them. There are exceptions, 'tis true, notable for their fewness. Sometime ago we met on the train an acquaintance, a scholarly gentleman, a ticket auditor for the railroad company, and found him reflecting with book in hand. When we asked what he was reading, he held up the book, a well-bound, but much worn edition of the "Imitation of Christ." He said he always carried it with him, and passes at least one hour a day on the train slowly reading and assimilating a page or two.

Readers Speak to Readers

Nashville, Tenn., June 11, 1925.

My dear Monsignor Noll:

Some weeks ago donations were asked from the Mary's for your Catechist Home. At this late date the enclosed check is in memory of my beloved Mary.

My dear mother, who is in her eighties—the feast of the Assumption is her birthday—and my dear sister, whom our Heavenly Father called to her eternal home seven years ago.

Sorry the check is not larger, but sincerely hope the hands of the clock are moving faster each day.

Very truly yours, E. C. M.

Sullivan Co., N. Y., June 28, 1925

Dear Editor:

Would it be possible to find a little corner in the Sunday Visitor where the *"Gospel of the day"* could be printed, along with the little sermon that goes with it? It is my opinion and I believe it is also of many others, that the Sunday Gospel and sermon is all that is required to bring this most precious little paper up to perfection. It would mean so much to the country folks who cannot always reach church and during the Sundays when the priest cannot reach the country churches. It would fill such a gap for those who so want to hear the word of God.

Please pardon the suggestion, but I do hope you may see the need of it enough to grant the favor.

Thanking you, I am

Sincerely,

L. CAMPBELL.

Mallard, Iowa, July 13, 1925

Gentlemen:

The American Legion post of Mallard, Iowa, is in search of relatives of one Albert Whalen, who was travelling with Orange Brothers circus, an Oklahoma aggregation.

Whalen, while erecting a steel tent pole at Lawrens, Iowa, was electrocuted when the pole came in contact with an electric high-line of 20,000 volts. His body was brought to Mallard Thursday, July 11, and buried at Rush Lake cemetery near hear, the American Legion in charge and Fr. J. J. Neppel, the officiating clergyman.

Little was known of Whalen except that his comrades (some of whom were Catholics) stated that he attended Catholic churches, and that he was a Legionaire.

If you will publish this letter in The Visitor, it may aid in locating relatives of the deceased man.

Sincerely yours,

W. L. FLANAGAN., D.D.S.

White River, S. D.

Rt. Rev. and Dear Msgr.,

It is a pleasure to note the good work of OUR SUNDAY VISITOR, and most especially your interest in our convert ministers. I must truthfully say it is the "Sunday Visitor," which I have remailed each week to the ministers in this community that enabled me to win the good graces of one Rev. Eubanks, a Congregational minister. I have had him under instructions since last Easter. He has now resigned his work as a minister and I will receive him into the Catholic Church during the coming month.

Rev. Mr. Eubanks is a married man with three children; and I appeal to you to come to my assistance by helping me secure employment for Mr. Eubanks. It will be impossible for him to remain here and secure a livelihood for himself and family.

Mr. Eubanks is a well read man; he had two years "prep." at St. John's Military Academy; four years at Racine College, receiving the Bachelor of Arts degree; two years at Seabury Divinity School; and several years of business experience.

This is the second conversion of a minister in our Diocese (Lead), Rev. Robt. R. Hull being the other. I sincerely hope and pray that I may hear favorably from you in the very near future.

Thanking you in advance for any assistance you may give in this regard, I am

Sincerely in Xto

(REV.) JAS. P. WALSH.

Philadelphia, Pa., March 25, 1925

Dear Reverend Father:

Thank you for your kind letter, and the pamphlets.

Father, I received your first letter, and have been reading of the Society's progress in Our Sunday Visitor. I am delighted with the story: "The Service of the Queen"—and will pass it on. I am a member of the B. V. Sodality, and, will pass the story, also, the copies of "THE MISSIONARY CATECHIST", to which, I have subscribed, to the other members.

It makes me so happy to know of this noble work, since, I know just how anxious Protestant missionaries are to get those poor souls.

You will be surprised, when, I tell you, I grew up a Lutheran. I taught in the Sunday School, was an active worker in the Christian Endeavor Society, and possessed a very earnest desire to become a missionary. That desire led me to hear many missionary lectures, etc. I recall two from South America—how they did slander our dear Church, and Clergy. I did not like it, because, I thought, one as good as the other. I was not at all prejudiced. I met with many Catholics, some were very ignorant and, I pitied them, but, I must confess I would not listen to them, my pride told me I was better educated, more enlightened. But when someone spoke about them in a slanderous manner, I was hurt, and quickly made some excuse.

My mother was brought up in the Catholic Faith. She came to this country from Germany, and as happens with many, she married a Lutheran. There were seven living children, the three eldest were baptized in the Catholic Church, I being the eldest. Through a neighbor's child we went to the Lutheran S. S. At thirteen a dear Priest rescued me, and, I was instructed and made my First Holy Communion. But, I soon after turned away, I somehow could not grasp the meaning of the Mass, etc. I went back to the Lutheran S. S. and after eighteen years, I came back to the same Priest, who received me, the prodigal daughter. Now, it is five years since, and, I am very happy, and, enjoying peace of mind, and light.

It all opened to me as though some angel, (and, I believe one did) held before my eyes an open book. But before all this I experienced some affliction, but, Praise the Lord, He does not send us above that which we are able to hear. Now, I want to tell the good things that I know about His Church—The Real Presence. What a comfort to know we have Him with us always. This so many Protestants claim as a superstition. The Benediction is so beautiful and solemn. I do not believe, that, most Catholics realize what they have. The depth of all the teachings. If they would only hear and believe.

I am interested just now in welfare work among German immigrants, who, have come to our City (Catholics). We have an English class in one of our churches, and then we do follow-up work. In a modest way, we are accomplishing much good. The Rev. Father has consented to the organization of a Verein for them, and they can spend every Sunday afternoon in the Hall.

I could write a great deal, but I realize I would become a bore. Please, Father, pray for me. I would very much like to be a "gleaner" in the Southwest field, and, who knows, but it may be our Lord's plan for me.

I shall make the Novena to Our Blessed Lady, whose daughter I am, and if our Lord so wills, I will write to you for admittance.

My prayers for the Catechists will be, that their number may be multiplied, to make possible the keeping of all our Southwest in the true Fold.

Very sincerely yours, K. T. D.

Pittsburgh, Pa., July 4, 1925.

Editor Our Sunday Visitor.

Sir: May I have space in that valuable section of your Review devoted to the thoughts and ideas of extra editorial correspondents, to call attention to the death of the distinguished English astronomer, Rev. Father Aloysius Laurence Cortie, S. J., which occurred in the latter part of last May? Perhaps I have overlooked what had been published in the United States regarding the great loss to science caused by his death, but however that may be, the purpose here is to emphasize the contributions to science by the Society of Jesus through its gifted and saintly men. The student of science or philosophy knows how greatly the world is indebted to the work of the Jesuit Fathers at the Roman Catholic College at Stonyhurst. It was there that Father Cortie labored, living up to the best traditions of the college, by his work in the field of solar astronomy. He was a prominent Fellow of the Royal Astronomical Society, and was one of the delegates to the International Astronomical Union. The Manchester Guardian, commenting on his standing in the domain of science, says:

"He took a leading part in three solar eclipse expeditions: to Spain in 1905, to the Tonga Islands in 1911, and to Sweden in 1914. Some years ago he received an unique honor, an honorary doctorate from the University of Padua, famed for its connection with Galileo, the discoverer of the solar spots in 1610."

To encroach but a little further on your valuable space, I should like to add another word, not indeed on the work of Father Cortie himself, great as the material at hand is, but on a subject that parallels his work. It is of a fact connected with the recent disaster at Santa Barbara, and it brings out the importance of the work being unostentatiously and silently carried on in the astronomical, meterological, seismological, and magnetic observatories established by the Society of Jesus all over the world—at Stonyhurst, Georgetown, St. Louis, Fordham, Rome, Kalocsa, Grands, Tortosa, Calcutta, and so on. And the fact referred to is this: that it was to these centers of knowledge that the word came for precise information when one of the most beautiful sections of America, Santa Barbara, was threatened with destruction. All that is at present known on the subject of seismology being available at the points referred to, was established by the Jesuit Fathers and maintained by them.

T. J. FLAHERTY.

Dear Sirs: I believe if our good friends would be circularized with literature explaining our Catholic faith, as strongly as the opposite side is doing, that there would be a better understanding and more peaceable living. Most Protestants with whom I have talked don't seem to be under the impression that they are welcome to come into a Catholic church. I believe that if a standing invitation was given this would improve matters. They learn the false impressions; why not show them our beautiful religion as it really is?

Sincerely yours, R. V. L.

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AN OPEN LETTER TO OUR CATHOLIC YOUNG LADIES.

Dear Child of Mary:

Why can't YOU do something really worth while in life? Why not do something "big" for Our Lord, His Blessed Mother, for Holy Church, for spiritually starving souls? But you will say: "I can never do it!" That is precisely where you are wrong and we will prove it to you.

Now, let us take your case. You have, most likely, a comfortable home, devoted relatives, a good position. Yet there are times when you don't seem to be satisfied with yourself. You seem to think then that you are living a narrow, self-centered life. Often you may have wondered if you really could not be of service to Catholics less fortunate than yourself. Often the thought may even have come to you that it would be a wonderful thing if you could reach out a helping hand to God's poor and neglected little ones of the flock so dear to His Sacred Heart. But you dismissed the thought and considered yourself either unfit or unworthy for a Missionary career.

Now, I'll come directly to the point and prove to you that what others have done you can likewise do. First of all, like every true Catholic young lady, you pride yourself on being a good Catholic and a true child of Mary. As a good Catholic, do you realize that you have a duty towards those of the Faith who are famine-stricken in soul? Surely your generous heart would dictate that you make an effort to save those in danger of losing their body. You would be the first to throw a life-line to a drowning person. Here there is question not of saving the body, but of saving the soul. By the dictates of justice and charity, we are bound to save souls, especially the souls of the poor, the ignorant, the neglected. God the Holy Ghost tells us that "He who saves the soul of another will save his own soul." Justice dictates that where Faith is implanted in the hearts of children it should be saved.

Within our borders there are two million Mexicans whose Faith cannot be saved without outside help. If those of us who are so fortunate as to live in the well-established communities of the East will but remember that their Spiritual lives will be required at our hands. Now, as a Child of Mary, you must realize that your interests must be closely identified with Hers. And since this Good Mother has such a special interest in and such an ardent love for the Spanish-American people of our Catholic Southwest, who have loved Her and clung to Her throughout the ages, surely you must be interested in their spiritual and temporal welfare. Remember that countless numbers of the children of these Catholic parents are losing their Faith. They have neither Priests nor Sisters to instruct them in the saving Truths of Religion. They are lacking even the barest necessities of life. You, as a Child of Mary, can save them. The SOCIETY OF MISSIONARY CATECHISTS offers you the lofty ideal of service in behalf of these neglected little ones of the Missions. Our Catechists invite you to become associated with them in instructing these needy, neglected children in the truths of Faith, in preparing them for the Reception of the Sacraments, in visiting and caring for the sick poor in their homes.

In every life there comes one big opportunity for making a decision. Upon this decision hinges our future for time and eternity. Now, this may be your big opportunity. Your decision right now is the thing that really matters.

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